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Chronicle

Home News.—After a series of embarrassing delays, the Senate finally confirmed President Coolidge's appointment of Attorney General Stone as Associate Justice of the Supreme Court. As previously recorded, the nomination had been bitterly debated in secret session of the Senate, and had thereupon been returned to the Senate Judiciary Committee for reconsideration. The chief objection to Mr. Stone's appointment to the Supreme Bench arose from the decision of the Department of Justice to seek a second indictment, in the District of Columbia, against Senator Burton Wheeler. After Mr. Stone had explained his reasons for this action to the Judiciary Committee, that body again voted favorably on the nomination. The Senate held another secret session on the matter and followed this by a public discussion. After six hours of debate, the appointment was finally confirmed by a vote of 71 to 6. Many of those, however, who voted for confirmation declared that they did so despite the fact that they were unalterably opposed to the action of the Department of Justice in bringing an indictment against Senator Wheeler in the Federal Courts of the District of Columbia. Senator Norris, who voted against the confirmation, took occasion to make a general

attack on all the appointments recently made by President Coolidge. The nomination of Mr. Warren as successor to Attorney General Stone is now being considered by the Senate and there is evidence of strong opposition to the appointment.

There is only slight possibility that final action will be taken during the present session on the matter of postal salary and rate increase. The legislative endeavors in this regard have been most tortuous.

Postal Salary and Rate Increase President Coolidge had vetoed the bill passed in the last session of Congress

on the ground that it provided no means for raising the \$68,000,000 required by the salary increase of the employees. The House passed the measure over the veto, the Senate upheld the veto by a narrow margin. Forthwith, the Senate began to devise a new bill that would grant the salary increase and would also make provisions for covering the added expenditures. After long debate, the Senate accepted the new bill; but it was found, upon examination by experts, that this measure would still leave a deficit of some \$40,000,000, should the salary increase be made. Nevertheless, the bill was sent to the Representatives. But the House Ways and Means Committee rejected the bill on the ground that it was for the purpose of raising revenue and that, therefore, it should have been initiated in the House. Accordingly, the House returned the bill to the Senate with the statement that it was a violation of the prerogatives of the Representatives. A new measure was then drafted by the House Post Office Committee. According to calculations this new Postal Pay and Rate Increase bill will yield more than \$61,000,000. "This revenue" declares the report of the committee, "is almost sufficient to meet the entire cost of the compensation to postal workers." The measure is to be hurried through the House and sent to the Senate. But it is foreseen that the Senate will attempt to strike out the House bill and substitute its own, thus leaving the final compromise to a joint conference committee and probably so delaying passage that the measure will be held over until the next Congressional session.

President Coolidge has transmitted to the Senate the reply made by Secretary Hughes to the request of the Senate for information concerning the recent Paris conference on reparations payments and for a copy of the agreement signed by the American representatives at that conference. The document prepared by Secretary Hughes

**Hughes' Reply
on Paris Pact**

is lengthy, but the important parts of it are those reiterating the four points he stressed in his previous letter to the Senate, recorded in these columns on January 31. Considerable space is devoted to the series of negotiations that led up to the Paris Conference, namely, the evolution of the Dawes Commission, the report of that body, the London Conference of July 16, 1924, and the final meeting in Paris on January 7, 1925. Detailed mention is also made of the discussions that have been carried on between the United States and Germany in regard to the American claims. Secretary Hughes' letter enumerates the classes of these claims. In addition to those for the cost of the army of occupations and those to which this country is entitled by treaty between the United States and Germany, there are other claims made by American nationals for property seized or damaged, for personal injuries, and for debts that are owing. In conclusion, Secretary Hughes stresses three important points: that the Paris agreement does not limit the amount of the claims of the United States, which, at present, can only be estimated; that it makes no provisions for sanctions and does not commit the United States to action in case of German default; and that the agreement was negotiated under the "long-recognized authority of the President to arrange for the payment of claims in favor of the United States and its nationals."

At the present writing, the Senate has not discussed in detail the reply of Secretary Hughes. But Senator Johnson, of California, who had introduced the request for information, declared in the Senate that he was not thoroughly satisfied with the response and indicated that he intended to request more specific information concerning the reservations alleged to have been proposed by the American representatives and withdrawn when the foreign signatories objected. It is considered likely that the Senate may also discuss the questions of how far the compact involves the United States in European affairs and whether the agreement is effective without ratification of the Senate.

Austria.—A special commission has been appointed to deliberate upon the menacing question of rising prices. All the great organizations of commerce, trade and industry

*Industrial
Stagnation*

sent their representatives to attend the first meeting of this body. The members decided that they were helpless in face of the international problems that had no small share in bringing about the mounting cost of the necessities of life. Little Austria must suffer here in common with the greater and more powerful States. But there were other causes that might be remedied, and the first of these had been the ruthless tearing asunder of the former monarchy. In place of one great household many little ones had been created, with greatly increased government expenses in consequence. Overtaxation and antiquated methods of public administration were further blamed as a

cause of the rising prices. The reduction of the number of public officials had also greatly aggravated the situation. Under the existing circumstances there was no possibility of founding new industrial enterprises and thus providing work for the men and women thrown out of public employment. So far from being able to undertake new ventures, Austrian industry was with difficulty keeping the old establishments in operation. The great body of unemployed, no longer wanted in administrative work, have therefore become a terrible public burden.

Large concerns like the *Montangesellschaft*, that formerly had produced 440,000 tons of finished rolled ironware, of which 75 per cent were needed at home and 25 were exported, can accomplish no such results now. A more effective protection of the home market is asked and measures that will enable Austrian industry to meet foreign competition in foreign markets. Unfortunately the antics of the Vienna Socialists, and their slow but sure destruction of industry and business by overtaxation and the selfish use of the funds thus accumulated, have been one of the great obstacles in the way of recovery.

Canada.—The political entanglements that marked the close of the last session of the Canadian Parliament are still in evidence at the reassembly of that body. Addi-

*Lemieux Act
Unconstitutional*

tional confirmation is made of the imminence of a dissolution and the call for a general election. It would seem that Premier King is taking the results of the recent bye-elections as an indication that the country is in approval of his policies and would return a Liberal majority in case the election were held at this time. The Canadian situation, in reference to future amity with Great Britain, was somewhat disturbed by the recent decision of the Judicial Committee of the Imperial Privy Council in regard to the Industrial Dispute Act, or, as it is popularly called, the Lemieux act. This statute, passed by the Canadian legislature in 1907, has been declared unconstitutional by the London court. The act has been regarded as model legislation in settling industrial disputes and preventing labor strikes. It has been studied and praised by labor experts from other countries. In practise, it has been effective and successful. Though the Lemieux act has been attacked by interested parties in Canada, its constitutionality has never been challenged during the seventeen years in which it has been in force. But last year, the Ontario Hydro Electric Commission brought suit over the provision of the act to erect a Conciliation Board; the decision of the Canadian courts upheld the statute. An appeal was then made to the Imperial Privy Council, with the result that the act is now declared unconstitutional. This decision affects not only the economic world of Canada, which has been remarkably free of labor disturbances, but also raises the question of the legislative powers of the Canadian Parliament concerning civil and property rights. In addition, it stresses

the vital matter of the Canadian status in the British Commonwealth. While Australia and South Africa may introduce constitutional changes when such changes seem advisable, Canada cannot do so of her own power. For her constitution is in accord with the British North American Act, an enactment of the British Parliament and amendable only by that body.

Czechoslovakia.—According to a bulletin by the Secretary of the National Socialists, who recently held their congress at Brno in Moravia, the religious affiliation of the party members is as follows: no

*Socialists Desire
a Kulturkampf*

denomination 28.99 per cent, Czechoslovakian National Church 14.97 per cent—a large percentage if we consider the numerically small membership of this Church—Protestants 8.81 per cent, Catholics 46.76 per cent. The Catholic members, who of course are merely nominal or at best unenlightened Catholics, are therefore a flaccid minority versus a militant majority. Thus it is no wonder that the party as such ardently desires a separation of Church and State, which here has a connotation very different from that given it in the United States. It means simply the oppression of the Church by the State. But it is significant enough that Mr. Stribny, one of the coalition Ministers for the National Socialist party, in his programmatic report which was approved by its congress, declared that, if the Popular party would not yield in questions regarding the separation, it must be ousted out of the Coalition. A minority government of the remaining parties, supported by the "progressive" Czech, German and Magyar groups in the present Opposition, would then enact radical measures for the separation. The reply of the Popular party papers was issued in a series of questions and answers showing that it would be very difficult to find a common basis for the proposed separation which would be acceptable to all the diverging groups, and if it were found, that the separation, as contemplated, might shake the very foundations of the State. Thus Slovakia would simply not accept such an adjustment of the relations between Church and State. In addition just now the republic is in an economic and financial crisis demanding close cooperation of all parties. Minister Stribny's threat cannot and will not be carried out, but it shows, what "democracy" means to certain people who have it always on the tip of their tongues and with what a partner the Popular party has to do in the Coalition and in public life. But though such ardent promoters of separation of Church and State, these men champion, in Parliament and in public life, the "Czechoslovakian National Church," which in turn urges its members to vote for the National Socialists. They are worthy of each other.

France.—After the recognition by the State Council of the Concordat of 1802 as still affecting the relations of Alsace-Lorraine with the Holy See, it was expected that

*Vatican Embassy
Defeated*

the French Chamber would vote for the suppression of the Vatican Embassy, since the main obstruction, the strong opposition of the Deputies of the recovered provinces, had become greatly mitigated. This is what has come to pass. On Monday, February 2, the Chamber of Deputies voted the discontinuance of diplomatic relations with the Vatican by a majority of 315 to 250. So, after months of dispute and opposition and turmoil, Premier Herriot has emerged victorious in this affair and the Nationalists and Catholics have suffered another defeat. But this result was not attained without compromise in favor of the recovered provinces. This concession came in the form of 58,000 francs voted for the maintenance of a Chargé d'Affaires, in permanent residence at Rome, to look after the interests of the recovered provinces according to the provisions of the Concordat. This concession to the Deputies of Alsace-Lorraine, which was a deft diplomatic gesture of the Premier, was only with difficulty consented to by the rest of the Premier's followers. When in his speech before the Chamber the Premier let slip the first inkling of this compromise, he was immediately interrupted by the Socialists protesting against such arrangement. A near tumult ensued. President Painlevé suspended the sittings, and the Premier had to put in some strong efforts behind the scenes to persuade the Socialists that in this concession to Alsace-Lorraine lay the only hope of success for the ambassadorial suppression in Rome. He gained over a sufficient number of his party to enjoy his vote of confidence, but the incident, it is said, has widened the breach between the Radicals and the Socialists.

Premier Herriot's success in this affair has come as a rude blow to Nationalists and Catholics alike, the effects of which will probably become immediately apparent in such strongholds of Catholicism as Brittany. For on the very day of the vote of the suppression at St. Brieuc 30,000 Breton Catholics came together under the leadership of General Castelnau to protest against the entire religious policy of the Premier. The speeches delivered on the occasion were in accord with the sentiments generally expressed in their agitation by the Catholics throughout the country. This agitation, organization and unity has been going on apace and increasing ever since the anti-religious announcement of Herriot last June showed to Catholics the danger of their situation. At St. Brieuc, therefore, the speakers protested against the stirring up of religious strife by the Government, against the suppression of the Congregations and of the Vatican Embassy, and they demanded full liberty in the unhampered exercise and development of their religion. In the meantime the Premier, speaking in the great hall of the Trocadero in Paris, exhorted his audience to the pursuance of peace in their relations with one another and with the world.

*Opposition of
Catholics*

President Doumergue of France, in an address given at a dinner of the Society of Republican Journalists, spoke earnestly to the effect that the Allies should come to mutual agreement in their understanding of what France

French Debts

regards as necessary guarantees for her future security. France, he said, intended to pay all her debts and to work in unison with the Allies for the reestablishment of normal conditions in Europe. As proof of this he cited France's ready acceptance of the Dawes plan and her diligence in fulfilling its requirements. But the Allies have not always sympathetically understood France's condition and the reasonableness of her claims, nor have they always fulfilled in letter and spirit the obligations which they have promised to undertake in regard to France. Then, former Finance Minister de Lasteyrie in a speech at Chateaudun criticized the financial policy of the Herriot Cabinet and described it as inferior to that followed by the Poincaré Government. Finally, Deputy Marin has reiterated the sentiments expressed recently in his long speech before the Chamber of Deputies stating that France which had given so generously in men, money and munitions during the war, should not now be asked to pay such immense sums to certain of the Allies. The debts, he contended, have in great part been already paid in terms more valuable than those of money.

Ireland.—Recent newspaper reports to the effect that there existed a state of famine along the Western seaboard of Ireland have been definitely discredited both by the Free State officials and by Mr. De Valera. These dispatches stated that

Famine Reports Denied

the potato crop had failed, with resultant starvation, and that the peat fuel had been rendered unsuitable for use because of the excessive rains. It was said that the people were suffering intensely through lack of food and fire, and that conditions approximated those of the famine months of 1847. Mr. De Valera cabled to this country an explicit denial of these reports. He stated that there is widespread distress in the West, but that this had existed for several months and that the Republicans had formed a relief committee last Autumn. In a longer dispatch to the *New York World*, Mr. Cosgrave also denied the press reports. He states that "the greater part of the district affected by distress has long been recognized as a congested area where soil is poor and holdings are uneconomic." After commenting on the abnormal rainfall during the summer and autumn that resulted in loss of crops and shortage of fuel, he admits that "the distress this year is considerably greater than normal, but comparison with 1847 is not justified." Adequate relief measures, he says, are being taken by the Government.

Italy.—In Friday, February 6, there took place in the crypt of St. Peter's at Rome, the unveiling of a tablet commemorative of Nicholas Breakspeare, the sole English

The Quirinal and the Vatican

Pope, who took the name of Adrian IV. Nicholas, before his elevation to the highest office of Christendom, was sent as Cardinal to Sweden in the capacity of Papal Legate. In this office he won the respect and gratitude of the Norwegian peninsula. So at this late date, and as a token of their gratitude, the Norwegian Academy of Science presented this tablet in honor of the ancient legate of Rome. The ceremony of the unveiling had more than ordinary significance, for there were present besides Cardinals Merry del Val, Gasquet, Granito and Van Rossum also the accredited Ministers to the Quirinal of Denmark, Norway and Sweden. This has been the first time since Pope Pius IX declared himself a prisoner of the Vatican that the official representatives of the nations at the Quirinal have joined high-placed officials of the Church in a ceremony at St. Peters. This incident marks another step in the breaking down of the difficulties between the Popes and the Italian Government. These improved relations have been in continual progress ever since Pope Leo XIII began gradually to relax the strained conditions. With the advent of Premier Mussolini to the Premiership and of Pius XI to the Papacy, this movement has gained in momentum and importance.

Switzerland.—In spite of the fact that good relations seemed to have been reestablished with the delegates of the United States to the International Opium Conference at Geneva, all hope of agree-

Americans Leave Opium Conference

ment was finally given up in dramatic fashion when with unexpected suddenness on Friday morning, February 6, Stephen G. Porter announced the withdrawal from the Conference of the American delegation. The delegates will depart for the United States on the first convenient ship they can take, leaving the Opium Conference to continue its sittings without their cooperation. President Coolidge had cognizance of and gave his approval to the whole affair. This unfortunate break has come as a result of the almost constant opposition with which the American proposals for limiting the use and sale of the drug has met from certain delegates, notably those of India and Britain. Stephen G. Porter, not able to bring about what he considered most reasonable arrangements for the good of the nations, thought that his presence at the Conference was no longer called for. The President of the Conference, M. Zahle of Denmark, expressed the bitterest disappointment over this development, especially in view of the hopes that the American proposals may now be adopted even in the absence of the American delegates. Sorrow has been expressed in other quarters that this important step of American cooperation with the nations of the world on an international problem should have ended in a way to discourage the further cooperation of this country. Even Lord Cecil, between whom and Stephen G. Porter there had been disagreement, expressed his regret.

The Movies and Censorship

ANTHONY M. BENEDIK, D.D.

DAY by day, year by year, the movies are coming to hold an ever more and more important place in the life of our people; and with their importance comes the correlative obligation of fulfilling their function, whatever that function may be, more and more exactly. And hence the matter of censorship, far from being settled, demands today a more serious consideration than it has merited within the preceding years.

William C. DeMille, in a recent number of *Scribner's*, lays upon the censors the blame for the backwardness of the movies in the promotion of real art. He adduces all the examples of classic literature that would have been barred from the screen if subjected to the rules of present-day censorship; he wants to know how any author can show the eternal struggle between good and evil if he may not depict evil.

In particular, he refers to a certain picture whose showing was forbidden in one of the mid-Western States because it contained so much drinking and cigarette-smoking by girls. "Yet," he says, "the whole object of the story was an indictment of the jazz-loving, cocktail-drinking, cigarette-smoking younger generation of today." The trouble is, as a kindly critic of Mr. DeMille's article has pointed out, that the persons indulging in these lively pleasures are generally infinitely better-looking and more attractive than the proponents of virtue. "It frequently happens that when film producers set out to show up some sin, the sin is put forth in the sun and the virtue is cast in the shade; vice is pretty and is merely spanked."

It reminds us of Sam Hellman's latest story, in which his lovable hero, Dink O'Day, joins a company of ten investors who finance a picture called "Homebodies," which is to be the acme of cleanliness. Dink is made producing supervisor, with full powers, as he puts it, "to pull the bowstring on Cecil (the director) if he starts bowling down the wrong alley." Well, when he sees an Alaskan cafe scene used as a "contrast shot" to Mrs. Spriggins' remark that "we lead sheltered lives," and a Turkish bath scene to illustrate some gossip about reducing weight, he quits—after suggesting that there should be a question mark placed after the title, "Homebodies," and that Mrs. Spriggins be made to remark that she had slept well the night before, so that an opium den could be introduced with the title: "Would She Have Slept So Good In Shanghai Louie's Place?" And those two suggestions of his, it develops, are what sold the picture. In other words, it is to laugh at the notion that virtue can be made attractive through the depicting of vice, or that

young people can be made moral through saturation with sensuous knowledge, in the classroom or at the theater. Even the lower regions in the recent filming of Dante's "Inferno" are peopled with such beautiful inmates that some critics have proclaimed their indifference henceforth as to their fate in the next world.

We must be careful that the pictures which are produced are such as will be really worth while, for, in addition to our own country, whose mania for the movies is so well known, American films are being shown over the whole world. Prof. Julien Luchaire, of Grenoble University, reported to the Committee on Intellectual Cooperation of the League of Nations that there are now at least 50,000 motion picture theaters in the world, and that a feature picture which travels the circuit is seen by probably 150,000,000 people. And it is said that at least ninety per cent of the movies shown in Europe, where most of the foreign theaters are located, are of American origin. Even the Opera National of Paris, despite vigorous opposition, has capitulated and includes movies in its program for the current season, and the latest report is that the movies are far better patronized, even there, than the operas.

And so in this respect we are to be the instructors of the world. Is it not a paramount duty for us to search thoroughly into the matter, that we may be equipped to do our task in a manner that will merit approbation? The influence of books, art, the theater upon public thought and the public course of action is undeniable; and it is readily apparent that the scope of influence of the motion picture will be much wider and much more universal than any of these.

In regard to censorship, therefore, we admit that it may and sometimes does overstep the bounds of common sense. In the story of Genesis, for example, it was suggested that the scene of Cain killing Abel be eliminated, as tending to incite to murderous thoughts in the young. Life is certainly not entirely a bed of roses, and it is not so terrible to depict now and then some of the thorns which exist, but upon this we must insist—that they be depicted not as tender hands that caress, but as real thorns which prick and pain. In the outlining of a story it is necessary that evil and sin occur, for it is in opposition to them that the good shines resplendent, but it is not necessary to enter into every grotesque detail of evil to understand its hideousness. Nor is it needful to show all the attractive sides of sin in order that its final downfall may be made more complete.

Will Hays has proclaimed his strenuous opposition to the depiction of vulgarity on the screen. Despite the myriad criticisms that have been directed against him, we firmly believe that he is sincere in his desire to better the movies and that he has accomplished as much as is humanly possible for one man. Yet the battle is just begun, and the new points of attack against which he must direct his efforts are the filmed sex novel and the almost universal use of suggestive titles for pictures. The devil has a variety of lures to employ, and it will be a long time ere the dawn begins to break; the watcher must never allow his eyes to close in slumber, lest they open no more.

Another evil to which the film world is prone is the promiscuous scattering of philosophical sayings, at so much "per philosophization," in various magazines by stars who have no training save their own sometimes unenviable experience. The following bit of advice is offered by one of the most famous screen actresses in the current issue of a movie magazine to a young lady who has written her:

But you, my dear, are right in believing that it is what you *are* and not what you do that makes you nice or otherwise. And, after all, everything depends upon how we look at things. A well-known playwright once said that he believed morality was merely a matter of viewpoint.

The "Thou shalt not" of God, promulgated on Mount Sinai, therefore, amounts to nothing if the individual conscience happens to differ from it. We would like to know what the deeply and actively religious Mr. Hays thinks of this outpouring.

The most important function of censorship, it should be remarked, is not to destroy, but to build up. We have, especially latterly, a "Don't" complex in this land. "Don't" is said to be the most familiar word in our language, but "Don't" is valuable only in as far as it teaches us what to "do." The one negative precept given to our first parents in the Garden of Eden, unfortunately, transcends all the positive blessings that were bestowed upon them; and that is because transgressing that one precept has caused us such hardships. And there the bias toward the forbidden began which has existed down through the ages. But the men who mean most, whose names have lived, are those who have done things.

So, to contribute our meed to the progress of the movies, we must go along with the "doers," and ignore those who transgress the bounds of artistic or moral propriety, thus to hasten them along the road to the obscurity to which they are surely tending. There are men and women engaged in the motion picture business who are worthy of wholehearted support and encouragement; and that support and encouragement must be given to them without stint.

If motion picture producers, [says Quinn Martin] are still laboring under the impression that good film plays are too good for the general public, let them come forth with a few and try them out. . . . The only effective weapon whereby the picture play may be exalted and refined lies within the grasp of such

men as Griffith, Lubitsch, Chaplin, Fairbanks and Olcott. Having learned now what they ought to have known all along, that the people are not only willing but eager to support them in all things which are better, let them tramp steadily forward in the direction which they have chosen with such fear and trembling.

It has been claimed in the past, and not without cause, that really praiseworthy pictures have not met with the approval which is measurable in terms of dollars and cents. Griffith, for example, is said to be relatively a poor man. But recent education in the matter has greatly remedied that situation, and sincere producers and actors may now be encouraged to proceed with the elevation of the artistic and moral tone of the screen: we feel certain that pocketbook approval awaits them. For the lists of best pictures recently selected contain scarcely any to which a note must be added by the reviewer: "This is not a safe picture for children to see," or "Don't take the family to it." Surely the goal is not yet reached, and the way ahead will still prove a bit stony and rough, but the concerted efforts of producer and exhibitor and patron will be able to make progress along it.

French Catholic Courage

HUGH WILLIAMS

SOME time since there appeared in a French newspaper an eloquent cartoon. The *dramatis personae* included a rather puzzled representative of the people, standing between a visibly uncomfortable premier and a ghastly specter of the clerical peril. Of prime importance in the sketch was the attention of the people. This attention the premier, ill at ease in the consciousness of a multitude of unsolved ministerial problems poorly hidden behind his generous figure, was evidently doing all in his power to distract from such knotty problems by directing it frantically to the hair-raising phantom which he had succeeded in evoking.

Too true! It does not seem, however, that the ruse will have a complete success. In a previous article we showed that the anticlerical offensive, far from cowering Catholics, has had the opposite effect of driving them to a defense of their rights. This protective union is proving more efficient and more capably disconcerting for hostile forces than even the sanguine had hoped; and throughout the campaign there has been a happy tendency on the part of Catholic publicity to remind the people, with deadly insistence, of the present ministry's evasion of those practical questions concerning the national welfare which lurk in the background of the cartoon described. An insight into some details of the union and publicity to which the Government has driven the persecuted will reveal the caliber of French Catholic courage.

General Castelnau is a name known to all the world, including the present Government of France. Elected recently to the presidency of the "League of Patriots," succeeding M. Maurice Barrès, the retired General has come to the fore in the present crisis as the founder and first president of the National Catholic Federation.

Even a superficial acquaintance with traditional Catholic activity in France forces recognition of an unusual ability on the part of individual clerics and laymen alike, for the initiation and successful prosecution of works of zeal of countless kinds within a limited territory. It is doubtful if any other nation has in matters of this sort a history comparable to that of France. If examples are needed, take merely those of any of her numerous holy men and women, frequently saints, those spiritual horticulturists under whose personal spell the land has been dotted with flourishing closes of piety and good works, wherein Christ loved to walk almost visibly. But French gardens, however charming, are always surrounded by a wall; and their very intimacy would seem to preclude their being grouped. Hence the result, unfortunate in the eyes of the foreign Catholic observer, that there has hitherto been little large organization of Catholic effort in France, and consequently little means of meeting national religious problems. But this is changing. The well-directed skill of General Castelnau, aided by warm episcopal cooperation, has brought it about that, while garden-walls still preserve that atmosphere of homelikeness essential to the growth of French flowers of zeal, a nicely planned union of all these scattered areas has made their sum a national asset.

Nor was this an easy project. French Catholics are politically most divided. It was *Collier's* Uncle Henry who remarked some months ago: "Of course the French political system lends itself more to pleasure than ours, for over there they have parties to fit every taste, style, color, occupation and mood." Allowance made for genial hyperbole, it is still true that were politics to enter into their Catholic organization, unity would be hopeless. But the Federation is not a political party—no more than is our N. C. W. C.—nor is it opposed to any of those parties to which Catholics may adhere. General Castelnau's foundation appeals to "all good Frenchmen, without distinction of political opinion," a position analagous to that of the various groups already existing among the adherents of different political creeds for the defense of agricultural, wine-growing and economic interests. The enemy forces do not lack strong concentration. Centered at Paris, with ramifications everywhere, they have their national leagues and associations; the Freemasonic network is widespread; while the Left can manipulate administrative officials all over the land through the central government, which it controls. Against this formidable array the National Catholic Federation lifts its imposing front, already, by the very fact of its existence as well as by the caution it has sensibly produced among its opponents, manifesting splendidly what courageous native Catholicism can do.

So much to indicate that the Faithful have come to know the value of union for strength. If we turn to their new-born appreciation of the power of publicity we find something equally interesting.

A well-known religious Order has been honored in the present campaign, as in many another of the sort, by a special bitterness on the part of the adversary. It would seem that there *are* Jesuits in France, after all. At least there is one. And that one says he is going to remain. He says so in the famous open letter addressed to M. Herriot some months ago, a letter which was later distributed throughout the country in the form of a tract besides being posted prodigally in large type in many a provincial town. Its author is an Officer of the Legion of Honor, with a record of nine citations for exceptionally brave conduct during the war.

"We Will Not Go!" There is a reminiscence of the famous "They shall not pass!" in the title of this remarkable message from a soldier of Verdun. Its writer finds a point of departure in the amnesty granted by Government to certain notorious characters convicted of unsavory wartime activities. From the same Government, too benevolent towards traitors, has come the sentence of exile for Religious, loyal citizens and soldiers of France. A young Religious when the infamous law of 1901 was passed, the Jesuit went with the rest into exile in Belgium for twelve years.

But on August 2, 1914, at four o'clock in the morning, I was on my knees before my Superior: "Tomorrow, war," I said. "My place is on the firing line." And my Superior gave me his blessing and bade me adieu.

So, without being called, he rushed back to France, to Verdun. Successively in terrible dangers, prisoner, thrice wounded, finally demobilized, he committed the crime of remaining in his native land:

And now you show me the door. You are jesting, M. Herriot. But it is no jesting matter. Never during fifty months did you come to seek me, neither at Tracy-le-Val, nor at Crouy, nor at Sonain, nor at the Fort de Vaux, nor at Reichackerkopf, nor at Maurepas, nor at Brimont, nor at Hill 304, nor at Tahure. I met you nowhere then telling me of your "laws on Congregations"—and you dare produce them to-day? . . . Leave, as we did in 1901? Never. Today we have a bit more blood in our veins than then—we were eighteen years old at that time—and moreover, soldiers of Verdun, we have learned in an excellent school what it is to cling to a position. We did not shrink before bullets and gas, nor the bravest soldiers of the Guard: we shall not fear political ambush . . . We will not go, because we are no longer willing that a Belgian, or an Englishman, or an American, or a Chinese, or a German, meeting us one day far from home, should put to us certain questions to which we must answer, as formerly, with hanging head: "France has driven us out." For the honor of France—do you understand that word as I understand it?—for the honor of France, we will never again say that to a foreigner. Here we will stay, all of us. We swear it on the tombs of our dead.—Paul Doncoeur, S.J.

The impression created on the public by this letter may be gathered from only one among its significant consequences. Early in December Father Doncoeur was guest of honor at a dinner given in the *Maison des Journalistes* in Paris, a dinner organized by Catholic newspaper men but attended by scribes of all shades of opinion, radicals, reactionaries, Jews, Freemasons, skeptics and believers. It was a cordial gathering, for many of the participants

probably their first opportunity to get a close view of a Jesuit.

Typical among the means used to lay bare the Governmental trick of raising the cry of "clerical peril" to divert attention from ministerial deficiencies in worthy fields is an immense poster that meets in popular terms the popular eye throughout France. "Mobilization" it shrieks in huge letters, and with fine ironic inconsequence goes on to explain: Germany still threatens, speculators and profiteers continue their game, the Moscovites are at work, *saboteurs* and amnestied malefactors pursue their operations. An alarming outlook, but be not afraid! The Government is on the alert. It has mobilized—against the nuns! Then follows a list of the convents that have been

the object of ministerial concern. The German question? Too hard. The Reds? Too dangerous. The deserters. They are pals. But the Poor Clares and the Sisters of Charity—easy. We'll get them! Bread and butter are dear, but the Government is attending to that—it is on the trail of the nuns.

There is reason to hope, then, that all of this system and advertising will soon bring home to the puzzled people of our cartoon two things: that the specter of supposed clericalism is merely a determined portion of the French nation rationally insisting on elementary rights; and that ministerial effort will be much more wisely directed towards combatting the real evils that overhang the land.

Dr. Butler and Education

CONDÉ B. PALLEN

NOT many years ago education, especially education by the State, was hailed as the panacea of all human ills. Education was to produce not only the perfect citizen, but the paragon man. It has not done so, and a bewildered age is finding out that somehow or other there has been a radical failure. A barrage of criticism is being laid down against current education, especially education in this country.

Mr. W. A. L. Fisher, an Englishman and British Commissioner of Education under Lloyd George, tells us that "confessedly much of the teaching in American schools is of poor quality." Mr. H. G. Wells, he of the "Outlines of History" notoriety, which is strong on outlines and scant of history, complains that American education is becoming feminized in the hands of too many women teachers. Dr. Nicholas Murray Butler, President of Columbia, levels his guns at the great American educational failure with telling effect, and blows up some long-cherished positions, behind which our American system has been entrenched these many years. It is startling to hear from Dr. Butler's lips that "A State monopoly of schools is wholly un-American and may come to mean compulsory paganism." Dr. Butler also emphatically declares that "education is the responsibility primarily not of the State, but of the family and—so far as religion is concerned of the Church."

Here is major heresy flung in the teeth of the once American doctrine that public education, State education, was one hundred per cent Americanism and would infallibly beget the one hundred per cent American citizen. Instead, Dr. Butler avers that the product of America's public education "may be compulsory paganism."

The whirligig of time brings its revenges. When an educator of Dr. Butler's standing says such a thing, the world sits up and listens. Catholics have been saying these

things from the beginning, but the world refused to heed and shouted back at us "un-American, unpatriotic, undemocratic," and other disparaging epithets. We were pariah, outside the pale. But let that pass. We stood our ground and we are now vindicated out of the mouth of our ancient detractors.

The immediate question is, what is the trouble with education in this country? The answer is simply: It does not educate. It does not educate because it has been torn up by the roots. It has been torn up by the roots with a lot of other things, religion, ethics, the family, human nature itself. Man is a biped and walks on two legs, upright. The modern world wants to put him on all fours, which it avers was his original way of locomotion. By chance or natural selection, whatever that may mean, he evolved from peripateting on fours to walking on twos. In short man is a mere animal, who somehow has come to be a man, a more complex animal than other animals, but still an animal who perishes like all other animals and is done forever. He has no soul. The idea of a soul is a superstitious notion out of the Dark Ages, now exploded by science. Gone with the notion of a soul is the notion of a future life. Somehow, man thinks, albeit thinking is only a physiological process of the brain, strangely called psychological, although it has nothing to do with a soul.

The result of all this is that human life has been disoriented from what it used to be. Man used to be called a rational animal, the rational being the spiritual and informing principle in his humanity, differentiating him from all other animals and distinguishing him from all other animals not only in degree but in kind. Besides what he had in common with other animals, he possessed will, memory and understanding, powers of his soul, and was destined to another, higher life beyond time and space.

This was the purview of human life upon which the elder education was based. Man had always stood on two legs, *erectos ad sidera tollere vultus*. It may be remarked parenthetically that the elder education believed that the elder tongues of mankind were worth the while. It believed in the past and wanted to keep in touch with man through the continuity of his existence, for it held to the notion that a good deal of man's present life came from the ancient roots. Greece and Rome, it believed, were still living fountain heads of our civilization. Unlike Mr. H. G. Wells, it did not regard the culture that has come to us from the civilization of the Mediterranean basin a stale and futile barbarism, which has spread over Europe in superfluous Doric columns, a point of view which he has furiously tom-tommed in his "The Secret Places of the Heart."

Now the two things that at bottom have played havoc with modern education and called forth an indictment like Dr. Butler's, are these: First, thrusting man down to the animal world, which carries with it the denial of man as a rational being with a soul; and, second, cutting away from the past, which involves the repudiation of human continuity, the rejection of the wisdom of the centuries, and the attempt to build the future on the vagaries of a pseudo-science, that dogmatizes in unproved speculations.

I do not say that these things stand out nakedly and obviously as the fully accepted bases of present-day education. There is confusion in the situation. Something of the old still remains, but blurred and indistinct. It is like mixing black and white, until we get a dirty grey, which is becoming dirtier and dirtier.

Sufficient of the old remains to evoke a sense of failure and criticism like Dr. Butler's. But the new pseudo-scientific view of what man is has been gradually usurping the entire function of education and asserting its dominance. The old idea was that education is the leading out, the development and training of all the human powers and faculties in coordination to a definite end, viz., the rounding out of human character in the perfect balance of all these powers and faculties. The old education said that man is a unity, not a bundle of compartments. All his powers and faculties are rooted in an integral human nature, the rational animal. Intellect and will are his dominant and guiding powers, memory the faculty which links his past and present, the bond of his continuing life. To lead out and develop these harmoniously and symmetrically is education. The object of the intellect is truth, not mere fragments of knowledge crammed statistically and dataistically into it, for knowledge is of no value unless it lead to understanding or wisdom. The object of the will is good; and the will must be trained and disciplined to its achievement.

All this is simple enough, but the modern world has builded a thousand and one complexities around mere man until you cannot see the house for the scaffolding. Evolution, heredity, environment, psychology, sanitation,

hygiene, sexology, biology, eugenics and what not have smothered human nature and left only the dessicated specimen of an evolved animal set in a glass case in a museum of natural history. We have any number of magnificent school museums, but of school houses none. Brick and mortar, architecture, sanitation and hygiene are wonderful and conspicuous in our school system, but they house specimens, not souls.

Modern education has fallen under the blight of pseudo-science, not genuine science, but a false interpretation of scientific theories, which are neither established, nor, if established, would carry the applications to which popular expounders would push them. When you divide man into a number of things which dehumanize him, he ceases to be a man. If he is merely a bundle of nerve-ganglia, a chemical compound, and his rational part a ferment of endocrine glands, he is simply a suitable subject for the laboratory.

Here is the real secret of the failure of modern education, of which Dr. Butler complains. The modern world must come back to the idea and the fact that man is the image of God and that education is the way of making that image nearer and nearer to the Divine likeness. You cannot educate a specimen but you can educate the image of God. When Dr. Butler says that education is a responsibility of the family and the Church, he strikes the real key-note. This is the one fundamental thing that the modern world, seduced by the hokum of pseudo-science, has forgotten. Hence follows a derationalized school system, a system which sets aside the family and religion. Dr. Butler says it "may mean compulsory paganism." It has already had that effect; where religion and the family are proscribed, you have paganism, a debased paganism, for the ancient paganism did recognize man as something more than an animal. The ancients did not insult themselves, whatever were their faults and errors, by crawling about the earth on all fours.

Two things will rehabilitate modern education, the recognition of the image of God in man, and resuming the continuity of humanity in the tradition and wisdom of the ages. The presumption of our own self-sufficiency is suicidal monomania. We are the heirs of the ages and stand on the shoulders of past generations. To attempt to kick the past from under our feet is to try to suspend ourselves in the void. We cannot stand on the future, for the future has no standing. We must have recourse to sanity, if we are to keep sane.

We need not particularly bother about Mr. Fisher's criticism that American teaching is of poor quality or grieve over Mr. Wells' that we are feminizing education in this country. These are superficial strictures. Our just concern should be, and the matter is fundamental, that the State system has surrendered to false science and denied God and the family in education. Here is the situation that is confronting us and with which our civilization will yet have to reckon.

"The Mainstay of the Commonwealth"

VINCENT C. DONOVAN, O.P.

ONE night during the "flu" epidemic, while the chaplain of a certain camp and I were returning from the deathbed of a young officer, with his old father, the old gentleman started a tirade against the Catholic Church. He expressed the belief that the Church of Rome was a political organization which ruled its adherents with an iron hand. The implication was that a good Catholic could not be a good American because Rome dictated the politics of her children for her own questionable, selfish ends and not in the interests of the United States, or any other country. We tried to reason with the old gentleman, but he refused to listen. He said very emphatically, "You can't make me believe otherwise."

Recent happenings indicate that this hermetically sealed state of mind is quite prevalent. To my great amazement I have found that those who ought to know better, people who pride themselves on breadth and openness of mind, are just as wilfully blind as this old gentleman, and so they will not see. This latter, intellectual type is far more dangerous to the cause of truth than the poor, ignorant old man. He was at least honest and frank in the expression of his opinion. But the others are so blind to their own blindness that they are unable to see that even while they are deprecating intolerance, and, in sincerity, commend what they look upon as the admirable qualities of the Church, they are, at the same time, subtly expressing the same opinion, and just as emphatically as the old man. As a typical example of this refusal to see the Church in her true spiritual character, read the "Editor's Easy Chair" in the December *Harper's*.

Mr. Martin, in referring to what he believes to be the basis upon which the Ku Klux Klan is opposed to the Catholic Church, states that, "the notion that the American attitude of mind is different from the European attitude of mind is not one to be discouraged, for it is true." We concede that this is undoubtedly true. But we disagree with Mr. Martin in his assumption that the Catholic attitude of mind is essentially, rigidly, and irrevocably European. The very catholic character of the Church, which is attested by all, is sufficient refutation of such a rash assumption as is Mr. Martin's. It likewise belies his statement that, "if the membership of the Roman Catholic Church was racially what the membership of the Protestant Churches is, the Roman Catholic Church might not have much luck either" in checking schism and heresy, and in imposing its will on its adherents. Just what he means by this racial difference is not wholly clear, in the light of history, since we have always had evidence on all sides that the Catholic Church embraces all races. But Mr. Martin at least made clear his belief that the Catholic attitude of mind is incompatible with the American attitude of mind because the Catholic mind is European.

If this assumption of Mr. Martin's be true, how does

he account for the fact of Catholic adaptability, a characteristic of the Church since its infant days? In the primitive Christian days we found a certain attitude of mind emanating from Palestine, and reaching to Persia, India, Greece, Rome, Africa, Gaul, Britain, and the rest of the then known world. In Rome especially, so jealous of her inflated power, the Christian attitude of mind was looked on as a menace to the State. Yet Christianity has preserved for posterity the law, the art, and the organization with which Rome had blessed the world. This same attitude of mind was the force that shed light in the "Dark Ages," that softened the brutal Hun, and that civilized the Europe of the Middle Ages. In the Orient, even today, we find the same attitude of mind, which preserved what was great in Rome, also adapting itself to the spirit of the East and elevating it. We find the Catholic attitude of mind carried to Africa, to India, to China, to Japan, to Asia Minor, and to every other part of the globe. The natives of these lands are widely divergent in attitude of mind and in customs, but has the Catholic attitude of mind been found incompatible with these diverse outlooks? Do not facts prove that Rome's mental attitude has succeeded, not only for herself but in the interests of the nations, whereas the British, French, German, Belgian, or American attitude in the same places has failed? One cannot, in view of the facts, attribute this success to the politics of the Church. The only logical conclusion is that the Catholic attitude of mind is at least not limited by the artificial boundaries of nations or of times. The mind of the Church is as universal in its appeal to all, as enduring, and as wise as the Great Spirit who inspires her, and whose ministry she has been carrying on through the ages.

The conquests of the Catholic Church, like those of Him who reigns as King of this spiritual kingdom, have been spiritual, because her attitude of mind has been and is the same as His. That attitude was expressed in the Sermon on the Mount. It applied to what Mr. Martin calls, "one large and important body of people in this world to which all the races belong. It is called the Human Race." Christ, all Christians believe, came to redeem that human race. It could be saved only through Him, the God-Man, the bridge between sin and sanctity, between the finite and the infinite, between the natural and the supernatural. The condition He laid down for salvation, the Jacob's ladder He constructed to help us mount to our former supernatural state, was membership in the kingdom He founded to carry on His work of the spiritual regeneration of the human race. That kingdom, therefore, while it existed in every race, every nation, and every century, was to unite them all in the great and beautiful bond of love. The human race was to be united in one fold under One Shepherd. This essential unity is what Mr. Martin calls "standardization." As a consequence this fold might be called not only "the kingdom of heaven" but also the "Kingdom of the Human Race" because Christ came as our Redeemer

that the whole human race might be enrolled as loyal subjects of that kingdom. The very religion, therefore, which Mr. Martin is advocating, the religion of the human race, he is at the same time sceptical of in regard to America.

Mr. Martin's attitude of mind is due to the fact that his religion is a purely human, international religion. It is not so much a worship of God as of man, the "Human Race." It is not religion in the strict sense because it tends to bind the members of the human race to each other for social and humanitarian reasons and not to "rebind" the souls of the members of the human race to that God in whose image and likeness they are made, and for which reason alone they should be bound to each other. In this humanitarianism, as in all the other forms of purely natural "religion" characteristic of the man-founded sects of Protestantism, the supernatural element is abstracted. It is because the supernatural has been taken from modern religions that they do not recognize it in a religious body that possesses it. When one considers only the external organization of the Catholic Church, and the human element that is as essential to her as body is to man, it is not surprising that the Church is viewed solely as a powerful human and even political organization. Looking at man's body and its functions we agree he is a highly sensitized animal; but when we consider his mind and its functions, his spiritual aspirations and accomplishments, we must conclude that he is something very much more than a mere animal. So too when we consider the real function, mission, and actual ministry of the Catholic Church we realize she is more than a mere human, political institution, that she is, in fact, the "kingdom" which has been the desire of the human race since its fall from its Creator's grace.

As a final word I wish merely to call Mr. Martin's attention to the seed of destruction concealed in his humanitarian religion, both as regards the human race in general and America in particular. He writes in his final paragraph:

All the members of the human race are more or less religious. They have their different ideas about religion, different observances and beliefs; nevertheless it is better understood than it used to be even a generation ago, that all the important religions have much in common and are parts of the great religion of humanity.

We might ask, why sever the limbs from the trunk of the body if you wish them to live? But we are content, now, with the implicit confession that the arbitrary individualism of Protestantism is seeking the natural working level of the human mind, unity. We are working towards a common center. We see the need, in other words, of a standardization which will unite the human race.

The human race needs guidance. If it be left to itself, as it is left by the fundamental principle of Protestantism, it is sure to be shipwrecked. A contributor to one of our leading weeklies writing on the subject of "Emerging

American Philosophy" said that, "one of the central facts of modern life is the general disintegration of authority." To be saved the human race needs the compass of authority. Each member or group of the human race is like a ship with a perfect mechanism. This mechanism makes the individual or the race free to move, even as the engine of a ship enables it to sail whithersoever it will. But a perfect mechanism of itself will not save a ship from the rocks and shoals; it needs a compass to guide it along the proper channel. The human will, the soul of man, likewise cannot of itself achieve its destiny. The human race, in other words, needs the beacon of supernatural faith and the compass of Divine and infallible authority to guide it safely to its haven. This is the Catholic attitude of mind.

It is the attitude of mind which guards and develops true freedom, the freedom of the soul. Mr. Martin says that in the '90's Rome feared "the spirit of independence innate in the soul of every American." The various encyclicals of Leo XIII on this vital question and others akin to it, to the principles of which Archbishops Keane and Ireland and Bishop Spalding "submitted and made public profession of their willing and complete obedience to the head of the Church," explain why that spirit was feared, not because it was liberty, but license. Leo XIII expounded and commended the real American spirit of independence on which and in which this nation was founded. To preserve it, he pointed out, we need that attitude of mind which respects all legitimate authority, in Church or in State, as coming from God. "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." This Catholic attitude of mind is the safeguard of our spiritual and of our civil liberties. Because it is so necessary to our country's welfare I have deemed it well to thrust the truth before the eyes even of the blind, the truth that the Catholic Church is by reason of its infallible teachings and spiritual guidance what St. Augustine calls, "the very mainstay of the commonwealth."

Catholic Episcopate for Serbia

A. CHRISTITCH

THIS Jubilee Year will be celebrated after a long hiatus in Belgrade, that ancient rampart of Christianity, once more restored to the paternal care of the Holy See. A Catholic Archbishop has been installed in the Yugoslav capital, while in desolate Macedonia itself at Skoplje there is now a Bishop whose task will be to seek out the crypto-Catholics that abound in those semi-Moslemized regions. The ceremony of Archbishop Ivan Raphael Roditch's consecration was carried out on December 7 by the Papal Nuncio, Mgr. Pellegrinetti, under the happiest auspices, in the presence of King Alexander's representative, the chief State officials, the commanders of the army and infant Yugoslav navy, Orthodox notabili-

ties, the Diplomatic Corps, and as many of the citizens as could be crowded into the tiny Catholic Church. Never had there been such a gathering of Catholic prelates in the historic city, and certainly never such an ovation given to a Catholic dignitary since 1852 when the great Croat patriot, Bishop Strossmayer, came from his neighboring see of Djakovo to administer Confirmation.

Archbishop Roditch, after the High Mass, ascended an improvised pulpit in the open, bestowed his blessing on the waiting crowds of Catholic and Orthodox, and delivered a short allocution before he drove amid their cheers to the Royal Palace where a banquet was given in his honor by the King and Queen.

The import of the event is well recognized in Orthodox circles as was evidenced by the press. *Politika*, a leading daily, had an editorial of which the following is an extract:

Belgrade, as the political center of the State, henceforward becomes something more in the eyes of the Southern Slav Catholics who now see an Archbishop of their own installed in this Orthodox city. By his exalted position the Archbishop of Belgrade, in the person of Mgr. Roditch, forms a new link between the capital and the rest of the land, and notwithstanding the turmoils of our political life, today's event marks a distinct advance in the settlement of disputes and differences.

It is nearly 200 years ago that the last Catholic Bishop was obliged to flee Belgrade before the oncoming Turk when the occupying Austrian troops suffered defeat at Grotzka in 1737 and Catholics as well as Orthodox once more fell under the Moslem yoke. Most of the Catholics returned to Austria, but when the Serbs won their independence in the nineteenth century Catholic citizens from the neighboring Empire once more migrated to Serbia. In 1851 the Holy See nominated Bishop Joseph Strossmayer as Apostolic Administrator of Serbia. During the whole tenure of his office, up to 1897, Strossmayer worked for a Concordat between Serbia and the Holy See, for he realized from the first that for the sake of the Catholic Church, as well as for the dignity of the independent little State, it was imperative that the protectorate of Austria over Catholics in Serbia should be removed. He did not succeed, however, for Austrian diplomacy would permit no such change and its influence at the Vatican proved successful.

But even though Strossmayer did not live to see his dream realized, a Concordat between Serbia and the Holy See was signed in 1914 whereby the Catholic Church in Serbia was emancipated from Austria-Hungary, and ten years later the first Catholic Archbishop of Belgrade is being enthroned.

The *Politika* goes on to quote the deeds of the warrior Saint Ivan Capistran on the ramparts of Belgrade against the infidel Turk, and concludes with the words: "All Belgrade greets Archbishop Roditch with its whole heart and bids him 'Welcome!' The task of the new prelate is, however, a heavy one, for while his flock throughout Serbia, from the capital to the confines of Greece, Bulgaria, and Albania, numbers some 100,000, they are without priests or churches. Belgrade itself still lacks a suitable Church while the recently established parishes of Central Serbia cannot in most cases boast of more than a hired hall and a visiting priest to supply the spiritual needs of a scattered Catholic population. The zealous labor of the half-dozen priests who have had the care of Belgrade and Central Serbia during the past few years, however, is a

precious asset in the foundation of the archdiocese; and if material conditions are pitiful, Archbishop Roditch finds many flourishing Catholic organizations ready to place themselves at his disposal. Not the least of these is the society for the erection of a Cathedral at Belgrade which has already collected a substantial sum from various benefactors among which may be included some generous readers of *AMERICA*. For many decades past Southern Serbia, which now becomes the diocese of Skoplje, has been in the care of members of religious Orders who, besides many other problems, had to grapple with Turkish squalor and the inertia of a down-trodden Christian population. The Balkan War of 1912 restored the Cross to these regions and pulled down the Crescent, but the trail of the Turk is not so quickly effaced, and Mgr. Gnidovec, himself a Lazarist Missionary and now the first Bishop of Skoplje, has a cultural as well as a spiritual mission to accomplish.

Dr. Gnidovec, who won high honors as a philologist at the University of Vienna, has acquired all the dialects of Southern Serbia, and although born a Slovene speaks Serbian and Albanian like a native. He was consecrated at Liubliana by the Papal Nuncio at the end of November, and thence he was escorted by the saintly Bishop Yeglich of Liubliana, and various priests of his new diocese to Skoplje. It was a touching moment when the aged Jesuit, Father Zadrina, who has spent a lifetime in Macedonia, knelt to kiss the ring of the young prelate who comes as a Father to an orphaned population. As Skoplje cannot for the present provide a residence, Bishop Gnidovec has made Prizren his headquarters, and his arrival in that straggling semi-Christian, semi-Mohammedan town was greeted with enthusiasm by all those that "make the Sign of the Cross." The bells of the Orthodox Church accompanied the merry peals of the Catholic belfry announcing that a High Priest had once more come to dwell in the ancient citadel of the Serbian Czars.

COMMUNICATIONS

The editors are not responsible for opinions expressed in this department

Again "Everybody Welcome"

To the Editor of AMERICA:

The issue of *AMERICA* for January 17 contained under the heading "Everybody Welcome," a communication from Mr. Luckstone. He objects to the suggestion of Father Casey, ably seconded by Wm. F. Markoe, that our Catholic churches display a welcome sign as an invitation for those not of our Faith to enter.

It is an undeniable fact that most Protestants are of the opinion that they are not welcome in the Catholic churches. It is only natural for them to think so, since there is a regulatory rule of the Catholic Church, forbidding its members to participate in religious services of other denominations. A little more friendly feeling toward our non-Catholic brethren, would break down the barrier of antagonism in regard to many of our fellow-citizens.

Here in Detroit, at St. Aloysius's Church, which is in the heart of the retail district, we have a bulletin board containing, amongst other items, the following: "Strangers take front seats

please," and "Show respect by coming on time." Since the church has not many pew holders we discourage people from remaining in the rear of the church, as is the custom with most strangers, who dislike to intrude. Through this friendly service we encourage, and in fact gain the attendance of Catholic strangers and non-Catholics also.

Mr. Luckstone remarks that in Michigan the custom of charging for seats at the church door does not prevail. Evidently he has not been in Detroit for a long time, as unfortunately it is necessary to make this charge in various forms, at most of our churches. This seeming commercialism could be avoided if our people would contribute the customary seat charge at the time of the regular collection, as his friend does.

The writer believes that some form of "Welcome" slogan should be placed on all Catholic churches in the central districts of our cities. Some of these churches have at the present time not even the name nor denomination of the church displayed.

In this age, surely it pays to advertise.

Detroit.

JOHN HOBBERG.

Stamps for the Missions in India

To the Editor of AMERICA:

It may be of interest to you to know that I showed the little item about Father Westropp's stamp crusade (on p. 312, AMERICA for January 10) to the devout girl who is the head of the mail room here. "Why, that's the very thing I've wanted for years to know," she exclaimed. She had been saving stamps (all kinds, some of them fairly rare) since before the war! Consequently, a large shoebox crammed full goes to Father Westropp by registered mail today. "And I have more," says Miss G. And what is consoling is that the supply will continue indefinitely in the future.

If Father Westropp were to address an appealing letter to a number of concerns whose mail is large, I rather imagine it would produce excellent results.

For the convenience of those who may be prompted to interest themselves in this method of aiding the missions there may be no harm in repeating here the address of the Rev. Henry I. Westropp, S.J., which is: Our Lady of Victory Mission, Victoria, Paharia, India. His mission is in particular need of assistance.

New York.

J. C.

Financial Recompense of Religious Teachers

To the Editor of AMERICA:

In answer to the editorial, "Financial Recompense of Religious Teachers," in the issue of AMERICA for January 17, I should like to say that I do not think that any Sisters or Brothers stress the attitude of "self pity." The one who stated that their salary was "ridiculously small" was evidently an onlooker who appreciates their good work and wishes to see them properly recompensed.

Strictly speaking the salary paid to Religious teachers is never regarded by them in that light. It never reaches the individual but is given to the community for the upkeep of the members living in common. Compared with the secular services rendered it certainly is not as adequate as that received by teachers in the public schools. In addition to the secular branches the Religious teachers render invaluable spiritual service which could never be measured in terms of mere monetary returns. It is the spiritual gift of their consecrated lives and cannot be estimated by material returns.

Personally, I have never heard Religious teachers complain. When they are asked to take charge of the school in any parish they implicitly agree to accept all contingent sacrifices. Imbued with the spirit of self-abnegation they work, primarily, for the salvation of souls, using teaching only as a means to an end. Their greatest compensations are the responsive good work of their present pupils and the exemplary lives of their graduates.

By the unrecorded generosity of benefactors they are helped financially to meet the burdens of expenses, and, were it not for many of these private donations, perhaps not even the aspect of living "very comfortably" would be apparent.

According to the fundamental principles of the "minimum wage," every working man is entitled not only to the necessities of life, but even to its comforts and some of its luxuries. Religious look only for the necessities and consider themselves possessors of comforts and luxuries when necessity is absent. Who can tell even if they are in real want? They do not proclaim their sufferings abroad, considering them a part of the initial sacrifice. If comforts do come it is in fulfillment of Christ's promise: "A hundredfold in this life and eternal happiness hereafter."

Boston.

A. A. C.

In Defense of Man

To the Editor of AMERICA:

Miss Ella M. E. Flick cast several stones at the male of our species in an article in AMERICA for January 24, "A Picture of Man for Men." Some of her verbal stones hit the mark and some are random throws. One of the random throws is the following: "Man, more considerate, at times, more conventional, perhaps, takes notice of women's sins only when they interfere in his own scheme of life, or tend to hold him up to ridicule or criticism."

I wonder whether Miss Flick lives in New York City. I strongly suspect she does so. Many of her criticisms fit the metropolis and she wields a terrible scalpel. She evidently believes in performing heroic operations and I will admit the Flapper element (boys and girls) in New York need it. But when she puts all men in the category of the individuals she has in mind, as per above, she casts an unjust aspersion.

Man's scheme in life, if he is "considerate"—and to be considerate is to be sympathetic—does not presuppose the utter selfishness which Miss Flick pictures. I criticize when necessary, women and men, irrespective of sex. I have a particular disgust for selfish men, and vain men, and foppish, shallow-pated men—and the woods (and cities) are full of them nowadays! I respect a womanly woman and a virile, normal man. All men are not selfish; all men do not love ease and luxury and notoriety. There are thousands of sympathetic men in our towns and cities who are always ready to lend a helping hand to women who have erred. Can one say the same of most modern women?

But, the sympathies of many men in this hectic age are affronted and soured, time and time again, by pleasure-mad wives and flappers who are constantly draining their bank-accounts and their pocket-books. Too many women of today seem to live for dress (expensive dress), amusements, and comfort. They will not stay home, they will not raise families, they must be fed to satiety with all kinds of pleasure. They must have a pleasure-car because somebody else next door or elsewhere has one. They must be continually on the go, night and day, because somebody else does it. Work, in their plan of existence, is not to be considered. The result is trouble, acrimony, separation—and divorce.

There are, of course, vain young men and vain young women; we have had them for ages. There are also considerate, unselfish men and hard-working, considerate, unselfish women, and thousands of the latter are left in this wicked world to check the "flapperish" tendencies of their younger and older sisters. They are an effective safeguard.

The badness of men or women in all sections will always be evident. Selfishness is always with us, but there is much self-sacrifice, and right-living and goodness to offset it.

The remedy for all is simple living, with normal comforts and pleasures, laws with teeth in them, and law-enforcers who are not afraid to do their duty. Last, but not least, men and women both must return to religion and the things which affect the soul.

Lowell, Mass.

GEORGE F. O'DWYER.

AMERICA

A - CATHOLIC - REVIEW - OF - THE - WEEK

SATURDAY, FEBRUARY 14, 1925

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Militarism in Europe

A REMARKABLE article which should be reprinted in pamphlet form for wider circulation, is contributed to the *London Month* for January, by its editor, the Rev. Joseph Keating, S.J. With the rest of the world that is Christian at heart, Father Keating pleads for the peace of Christ and the Kingdom of Christ, but he sadly concludes that there is but little of that peace in continental Europe today. While the Christian policy aims at peace, founded on justice and inspired by charity, yet "Allied Europe is still full of the menace of war." And this more than six years after the end of a war waged, as we were told and fondly believed, to make war forever impossible!

As was noted in these pages more than a year ago, the present military establishments of Europe are larger by far than they were in 1914. Frantic Governments still expend hundreds of millions upon fleets for the air and the sea, for the support of huge standing armies of men thus wholly withdrawn from productive occupations, and for the manufacture of every form of destructive, death-dealing machines. Germany, Austria, and Bulgaria are practically disarmed, yet today there are a million more men under arms on the continent than there were eleven years ago. France alone supports a standing army of 790,000. Poland, her close ally, has been enabled, largely through the financial assistance of a country which steadfastly declines to pay one penny on the debt it owes to Great Britain and the United States, to keep an army of 292,000. Czechoslovakia, Rumania and Yugoslavia maintain military establishments which, if maintained by the United States on a proportional basis, would mean an American army of about 1,200,000.

Without exception, these countries protest that a smaller war-machine would be equivalent to an open invitation to invasion. Not one, apparently, feels justified in trusting

its neighbor. Clearly, the conferences at Versailles and elsewhere have failed to destroy, even to check, the growth of militarism. The spear and the saber still rattle in the chancellories of the continental Allies, and with peace on their lips men go out to prepare for war.

And these conferences have failed because there were two words, "God" and "charity" which their members might never speak. Hence, as Father Keating observes, "the whole spirit of the peace treaties, beginning with Versailles, was militaristic." Men who from the hour of the signing of the armistice scouted the idea of "charity" toward Germany, to press insanely stupid demands for impossible reparations, and who later insulted the Pontiff when warned that "justice" was due even to an enemy, have brought the world nearer to destruction than it was in the darkest days of the war.

For the frenzy of war-mad peoples actually engaged in battle and for the chauvinism of their fellow-citizens unable to join them, an excuse can be found. But for men who in times of ostensible peace profess peace and prepare war, there is no excuse. "The present state of world-unrest is as much the product of the Versailles treaty as of the war it was supposed to end," writes Father Keating. "No wonder the United States would have none of that pact."

God and the Governments

TODAY if Europe has found an answer for the one problem of Alsace-Lorraine, it has created half a dozen others, any one of which may issue in war. Yet, in view of the religious persecution in Alsace-Lorraine, can it be said that the answer even to this problem is founded on principles of justice and rightful liberty?

Speaking in the Senate of the United States last year, Senator Reed of Missouri went straight to the troubled heart of this matter, when he said that while he believed it impossible to conclude a pact which would make war forever impossible, yet wars would assuredly be fewer did every nation strictly observe the Divine command, "Thou shalt not steal." In other words, even as individuals, so nations in their degree must acknowledge the overlordship of Almighty God, and must obey His laws.

This, precisely, is what the nations refuse to do. Or, to speak with accuracy, it is what the governments of the various nations refuse to do. In what chancellory of Europe is God acknowledged or His law held to be the supreme mandate? Before and after Versailles, disquisitions no less remarkable for noble sentiments of love for humanity than for their profound learning, were published for the edification of the public. Hope ran high. So much benevolence, it was thought, could not be wholly lost. But in the proceedings of that assembly, as now seems clear, the dominant principle was not justice, but that wicked folly which has wrecked many a nation, "expediency." If proof be needed, one has but to look to that armed camp which is Europe.

"Hang the Kaiser!" "Make Germany Pay," are not formulae which express justice, or even common sense. Out of them no lasting peace can spring. God, to paraphrase Emerson's famous line, must be tired of statesmen who misrepresent His people, giving them for bread a stone, and instead of peace, a crushing tax to equip a thousand new regiments.

Christ, Our King

"AND if society is to be healed now," wrote Leo XIII, more than thirty years ago, "in no other way can it be healed save by a return to Christian life and Christian institutions." His words give the prescription for every social ill. It is a return to Almighty God.

From the outset of our political history, from Washington to Lincoln, down to Calvin Coolidge, we Americans have been bidden to look to Almighty God as the sustainer of nations in justice and truth. To us Americans who are Catholics, the lesson comes with the sanction of those whom the Holy Ghost has appointed to rule us. Justice in the State and justice in our relations with other peoples are conditioned by justice in the individual. From childhood we have been taught to adore God, to obey all rightful authority, to do justice to all, and in the spirit of Jesus Christ, to love our neighbor as ourselves. In the gloomiest days of the Constitutional Convention, when the warring interests of the Thirteen States threatened to bring the gathering to a discordant close, the venerable Franklin rose to address his associates. "Sir," he said, addressing himself to Washington, "we have searched for three weeks in political darkness, and have found nothing."

Let us now invoke the Divine guidance of the Father of Light upon our proceedings . . . The longer I live and the more I know, the more I believe that God governs in the affairs of men, and if the sparrow cannot fall without His notice, is it probable that an empire can rise without His assistance? "Except the Lord build the house, they labor in vain that build it." I firmly believe this, and I also believe that without His concurring aid, we shall succeed in our political building no better than the builders of Babel.

The days are darker now for the world than for the Thirteen States in 1787. But for the wounds of the world the remedy is ever the same, "a return to Christian life and Christian institutions." Christ, the Eternal King, and His justice must rule in our chancelleries, our schools, our homes, and our hearts. For where Christ is King, we shall have governments recognizing their obligations as moral persons and working to fulfill them. There is no other way whereby the nations may be saved.

Referenda on Constitutional Amendments

WHEN the Governor of New York asked in his inaugural message for a referendum on the so called child-labor amendment, he stirred up a tumult that was amazing. Many of his critics were professional social workers whose present affiliations would incline them, it might be thought, to favor the plan of popular referenda, not only with regard to proposed legislation, but to laws

actually existing, and even to judicial decisions. It need not be supposed that these men and women opposed the referendum simply because they believed that it would be easier to impress the legislature with their views, than the people of the entire State. With many, the alarm was genuine, since, apparently, they were of the opinion that a referendum upon a constitutional amendment was in some sense a violation of the provisions of the Federal Constitution.

As will be seen on examining the Fifth Article of the Constitution, this fear is groundless. The Article provides that an amendment shall be proposed to the States by Congress, whenever two-thirds of both Houses deem it necessary. Although amendments have always been so proposed by Congress, the Article also provides that on application of the legislatures of two-thirds of the States, Congress shall proceed to call a convention "for proposing amendments."

The "adoption" of a new amendment by Congress does not, of course, mean that the amendment has been made part of the Constitution, but simply that it has been submitted by Congress to the States for ratification or rejection. The Fifth Article provides that this amendment

. . . shall be valid to all intents and purposes as part of this Constitution, when ratified by the legislatures of three-fourths of the several States, or by Conventions in three-fourths thereof, as one or the other mode of ratification may be proposed by Congress.

The Constitution, therefore, makes no provision for the ratification of an amendment by appeal to a referendum or to popular vote in the States. Ratification *must* be effected as may be prescribed by Congress; that is, either by the legislatures of the respective States, or by State Conventions. As to this conclusion there can be no serious question.

But Congress does not and cannot forbid the executive or the legislative power in any State to consult the wishes of the people, either by an election, or by any other means which may make their will known. Whether or not a State could make this decision binding on the legislature, is a nice point of interpretation. Probably it could not. But in New York, as in Massachusetts, this is not a question of any practical moment. The amendment has been submitted to the legislatures of the various States, and in due time by them it must be either ratified or rejected.

A Lion in the Path

IT is clear that the referendum asked by Governor Smith is not unconstitutional. It is not forbidden by the Constitution. It does not infringe upon any power possessed by Congress or by the States. It does not in any manner interfere with the provisions for ratification set forth in the Fifth Article, since it does not bind the legislature.

What, then, is it worth? Its chief value is that it can be made to stand guard as a lion on the short-cut path to alleged social and legal reform.

Whatever will help both the people and the respective legislatures to a better understanding of what an amend-

ment means, cannot be contrary to the spirit of the Constitution. The first Ten Amendments were so clear in intent and so necessary for the well-being of the new nation, that little deliberation was called for. These Amendments merely embodied certain principles about which the colonists had been thinking for many years, and for which many of them had died. The next two Amendments were the outcome of practical experience, while the Thirteenth, Fourteenth and Fifteenth were forged on the anvil of war, rather than elaborated by the brains of statesmen and the wisdom of the people. Nothing could have prevented their adoption, although racial prejudice and social customs have long since minimized, if not destroyed, their purpose in many parts of the Union, North as well as South. The newer type of amendment was first adopted in 1913 when the income-tax Amendment and the Amendment providing for the popular election of Senators were ratified. These were followed by the prohibition Amendment in 1919 and the equal suffrage Amendment in 1920.

When the States were asked to pass upon the so called child-labor amendment, peculiar difficulties arose. Unless the opponents of the amendment as well as its friends are all either rogues or dolts, it cannot be said that the purpose of the amendment, and, in particular, the extent of power which, if ever adopted, it will confer upon Congress, are so clear as to be beyond reasonable doubt. Few amendments, in fact, have raised more important issues touch-

ing the very principles of constitutional government. It may be that the amendment will never result in legislation violating the rights of parents over their children. It may be that the States and the Federal Government will never be at odds over the meaning of "labor." It may be that the amendment will not establish that most dangerous of bureaucracies which consists in Federal control of human rights. But these and many other objections are seriously urged by men and women whose knowledge of constitutional rights and inhibitions are as genuine as their devotion to the welfare of the child. They may not be lightly set aside.

We have wept long enough over the boy in the mine and the girl in the cotton-mill. Let us now apply ourselves to questions of fact and procedure, and decide by appeals to reason rather than by appeals to sentiment, first, whether the evils which may be found in some States are so far beyond the control of these States that Federal intervention is necessary, and next, whether Federal intervention can crush the evils against which the local community is powerless.

Thirteen States have rejected the amendment, but that is not the end of the battle, since rejection may be reconsidered. The amendment is not dead; it is only badly stunned. To dismiss the forces thus far marshalled against it would be fatal. Rejection should be sought in every State.

Literature

Some French Novelists*

IN France there are a number of writers of divergent ideas. Some believe that a "return to the soil" is the only salvation of the nation, that an effort must be made to get away from the sordid industrialism of large cities. Bazin, Perrochon, and Hemon are representative of this school. Others, like Bourget, Psichari, Jammes, Claudel, Mauriac, Lafon, Baumann, Bordeaux and Vallery-Radot, hold that France can be saved only by a return to the old Faith. A few, such as Barrès, Benoit, Bertrand, maintain that nothing except pleasant writing should be published, that not even "problem" stories should be printed; in a word, write nothing that requires great mental effort to follow or to solve. The "intellectualists" are being relegated to the background. Many are giving agreement to the words of Barrès: "What a tiny thing upon our surface is intelligence."

Gaux, Chardonne, Romain have a strong pessimistic tendency. Lavedan, du Gard, Chardonne, Rod, Barrès, Prevost, Bourget are representative authors who have tried, successfully, the psychological novel. The analytical state of mind of these men was a natural outgrowth of a

revolt against the school of naturalism. The Russian psychological writers also have a strong influence in shaping their course. Winifred Stephens, in her "French Novelists of Today" writes:

... this negative tendency is the most prominent feature of the French novel of today, the one bond of union between its numerous schools. *Reaction against Realism* characterizes alike the novels of manners of Anatole France, the sociological novel of Barrès, the passion novel of Prevost, and the moral studies of Eduard Rod.

Despite the carnal outbreak of some of the present day French writers the general attitude is the one that is seeking an exodus from refined morbidity and nightmarish realism. It is a journey toward a healthy open-air treatment of human life interpretation. True, Bourget wrote his *Cruelle Enigme*, and it would be hard to find a more depressing work; and Prevost, crying aloud that he was a romanticist, still wallowed in the slime which he knew was slime and had condemned; but then, the flesh is weak at best. Poor Verlaine tried so hard to stay on the heights to which he sometimes ascended, but his body was not equal to his spirit.

The Frenchman is, above all else, an extremist; like the little girl, he is either very, very good, or horrid. Among

*The second of a series of articles on the contemporary literatures of Europe.

the good none was more sincere than Ernest Psichari, grandson of Renan, who found himself soul-starved. In his *L'Appel des Armes*, he has left a picture of himself, torn to pieces in his struggle for light. In his *Voyage du Centurion*, (posthumous), his search was finally rewarded and he found God. Like Barrès, Psichari saw that there was a positive need of spiritual authority, and, like Barrès, although the latter never embraced Catholicism, he thought that the spiritual authority should be invested, as it is, in the Pope.

Maurice Barrès, now so well known, was at first a romanticist, but he later became a classicist, and this despite his own words that "the hope of art lies in the direction of romance rather than of realism and classicism, since it is romance that broadens the soul." "Nature, truth, common sense, reason," thus reads the motto of the classicist; against this stands the creed of the romanticist: "nature, truth, inspiration, imagination."

The experience of Barrès has been most exceptional. From a confirmed egoism, through a semi-nihilistic anarchism, through the stages of a real love for humanity, he has gradually come to see the falsity of his early opinions; he has ever been strong for order, though not keen for man-made law. Everything now is for *La Terre et les Morts*. His Egoism can be seen in his trilogy *Le Culte du Moi*, which he calls "metaphysical novels." Barrès, though he has been an exceptionally prolific writer, has also been very active in politics. He has come to realize that youth is "hot and impulsive" and that experience alone is able to show youth its folly.

Mention is made of Henri Barbusse solely because he won the Goncourt Prize in 1916, with his *Le Feu*. He is simply a small edition of Zola, minus the latter's virility, but with all his faults. He imagines that he has a message to uplift and better the condition of the masses; his message, however, is but mere imagination. Weiss, or perhaps Brunetière, in speaking of Balzac's work, called it "the literature of bestiality." We can apply this remark to Barbusse and, with that, dismiss him.

Rolland places his faith in the people, with emphasis on this word as opposed to the nation which is composed of the elite, the politicians, and idle society. He asserts that the proletariat is what counts, that it is the backbone of every nation. His work is characterized by deep psychological probings. Marcel Proust has turned his hand toward this also and has produced a gigantic piece of work *A la Recherche du Temps Perdu*, the rough theme of which is, as the name implies, a searching analysis of our past hours.

Though Marcel Proust, up to his forty-fifth year remained practically unknown, even in Paris, his fame has become world-wide during the last few years. If he had followed the advice of Cervantes, however, the world would be so much cleaner today. True, he was a writer who will undoubtedly live longer in France than will some of the other more prominent ones, Barbusse for example; still

some of us feel that his talent should have been lent to the bright side of life entirely and in this way he would have contributed his share to the happiness of the world.

The suspicion haunts our mind that Proust feasted upon Petronius. Tacitus tells us that the latter slept in the daytime, "reserving the night hours both for the duties and the delights of life." Petronius also wrote that the mind ever lives in the past and yearns for those things which have passed. So with Proust; his day commenced at nine or ten in the evening; his room was lined completely with cork in order to keep the noise of the street, or any other noise, from penetrating his domain. Like Rossini, he remained in bed for days at a time and, according to Paul Souday, he had a horror of fresh air. Though he always declared that he was a sick man, he betrayed an exceptional industry. He has been called an esthete, but this is a polite and euphonious way of coloring the fact that he was a perfect hedonist.

His novel, *A la Recherche du Temps Perdu*, the longest novel ever written in any language, won the Goncourt Prize, and attracted the attention of the world to the author. Some parts of the novel are autobiographical, while others give full scope to the imagination. The text runs along in one great paragraph with no stops, and thus affords no rest to the eye or mind; in spite of this great handicap the work has attained popularity in France, for what length of time remains to be seen.

The intention of Proust was to "mirror life," but like many people who are sickly he has sloughed through the low and the coarse side of life. He was a thorough *mondain* and has put down on paper what most of us have experienced mentally and have forgotten. Mankind has been placed under the microscope and Proust has shown in the analysis the secret weaknesses of his subject and has touched every nerve, exposed or hidden. One may call him a mental vivisectionist.

To give an idea of his work would require too much space. *A la Recherche du Temps Perdu* is already composed of six parts; two more volumes are to be published. *Du côté de chez Swann*, the initial volume, is the story of a man who awakes to life and in order to place his surroundings, goes back, mentally, to his earlier days of childhood and by a process of successive mnemonic association reaches his present state. Many diversions are found in the book and the main thread is rather hard to follow. This volume has been put into English under the title "Swann's Way." The second part, *A l'Ombre des Jeunes Filles en Fleurs* has lately been translated as "Within a Budding Grove."

Tragic, Marcel Proust undoubtedly is; but this is somewhat relieved by his humor which is both ironic and erotic. He has the gift of translating past incidents of experience into live and vivid words; but it would be easy to find better reading.

(To be continued)

CHESTER A. S. FAZAKAS.

ON A GIRL STITCHING HER WEDDING-GOWN

Her flower-like face holds picture-dreams of gold.
 Joy-laden caravans she sees afar,
 And hope shines out before her, like a star,—
 Across her eyes life's rainbow lies unrolled,
 And every stitch is but love's story told
 On islands green, where orange-blossoms are,
 For Love—the world's most-cherished avatar,
 Has come to shepherd her within his fold.

But I who watch—I see a robe of tears,
 With needle-points of pain; its weight of loss
 Bearing her shoulders down through darkling years,
 And motherhood that brings a ruddy cross.
 For this her shroud shall be when death appears,
 Whose gloveless hand is harsh on fleshy gloss.

J. CORSON MILLER.

REVIEWS

Material for a History of Alexander VI. His Relatives and His Time. By the Rt. Rev. Monsignor Peter De Roo. Five volumes. New York: The Universal Knowledge Foundation. \$13.00.

Of these volumes it may be said in sober truth that they are indispensable in the study of Alexander VI and the Borgias. How fiercely controversy has raged about the name of this Pontiff, every Catholic knows. For years Alexander has been pictured as a monster of all iniquity, and cited as final proof that the Church of which he was the Visible Head could not possibly be the one, authorized, infallible teacher of Faith and morals. Newer historical research presents Alexander and some Borgias of his time in a kindlier light. The story of the Borgia poisons was long since relegated to the realm of fiction whence it came. Lucretia Borgia emerges from a cloud of malicious slander, a gentle, gracious lady who in most cruel and trying circumstances bore herself with the dignity of a patrician and the fortitude of a Christian. Is it possible that the "wickedness" of Alexander VI may go the way of these two among many Borgia myths? It is possible, but, unless the evidence at hand is completely negated by new discoveries, by no means probable. Yet a distinction is necessary. With truth may Monsignor De Roo write "of the labors which he (Alexander) performed in his capacity as Head of the Catholic Church; of his works to preserve intact and to propagate Divine doctrine, of his efforts to reform both clergy and laity, of his zeal to promote piety . . . of his continuous and patient toil and the sacrifices he made to save Christian civilization in Europe." All this and much more is a matter of record which firmly establishes the conclusion that in many respects Alexander VI was a great Pontiff. But Monsignor De Roo goes beyond this established truth. His thesis is that Alexander was not only "an excellent Pope," but "a man of good moral character." Certainly, the bogey of an Alexander dragged in of old by Protestant writers to squeak and gibber at presumptuous Catholic controversialists, long ago lost its power to terrify. Monsignor De Roo will not complain if he finds only a few to share his conviction as to Alexander's moral character, but he may ask in justice that the evidence which he has gathered by years of labor be carefully weighed.

It is difficult for the historian with a thesis to avoid the character of a party pleader, and Monsignor De Roo has not wholly avoided this pitfall. Yet it is rather his style and manner than his matter, which give some color to the suspicion that he seeks the rehabilitation of Alexander rather than the exact objective truth. For he pours out his documents in profusion, indicates the sources where other may be found, and submits all to the judgment of the historian. But De Roo has made it impossible, I think, to speak with Pastor's dogmatic certainty of the evil life of Alexander VI. Not that final decision can be rendered, but these vol-

umes present new evidence the exact value of which remains to be assessed. The crucial point, of course, is the authenticity of the documents found at Madrid in the archives of the Dukes of Osuna, and published by Thuasne. Pastor accepts these as making any defense of Alexander forever impossible. De Roo sees in them (and in certain documents in the Secret Archives of the Vatican) a mass of forgeries concocted by Alexander's enemies.

Where does the truth lie? This reviewer is compelled to admit that the proof offered by Monsignor De Roo is not wholly conclusive. Yet if the force of the Osuna documents is not completely destroyed, it is De Roo's great merit as an investigator that the charges made against the moral character of Alexander must again be thoroughly examined and evaluated. P. L. B.

The Life and Times of Roderigo Borgia. By ARNOLD H. MATHEW, D.D. New York: Brentano's. \$4.50.

Although this is a large volume handsomely edited and adorned with numerous classic and historic illustrations, the substance of the book itself deserves no commendation whatsoever. The work cannot be rated higher than a fourth or fifth class history. No one is inclined to excuse Alexander VI for particular abuses of the highest office of Christendom, nor would anyone object to having retold in a handsome volume those things of this renaissance Pope which are founded on objective truth. But when pure calumnies that every modern scholar has rejected are copied over for the hundredth time, then the book in which this occurs must be rejected as a mere peddler of gossip and scandal. The unsigned preface is very plausible. It mentions with approval Ludwig von Pastor and the late Lord Acton; but the author has nothing of the merit of these real historians. If everything detailed by such men as Infessura, Guicciardini, and Machiavelli is not to be rejected, simply because they were enemies, neither is everything they said to be recopied in a history, especially when much has been proved by modern scholarship to be untrue. But the author, indiscriminating and uncritical, has copied all the old nonsense: Innocent VIII's approval of concubinage among the clergy, the Duke of Gandia's murder by his brother, Caesar Borgia, and finally the ten children of Roderigo. Doubt is being cast now on even the four or five usually attributed to him. The smallest gossip that buzzed about Rome concerning the Borgia family is mentioned here and not a shred of criticism is applied to it. The author lags slowly behind in his knowledge of current historical literature. P. M. D.

The American Colonies in the Eighteenth Century.—Volumes I and II. By HERBERT L. OSGOOD, PH.D. New York: Columbia University Press. Each, \$5.50.

Published posthumously, these two volumes are to be followed by two more. In 1907, Professor Osgood completed the publication of "The American Colonies in the Seventeenth Century." Nearly ten years elapsed before his manuscripts on the eighteenth century history was nearly completed, but by that time his term of life was also finished. These two volumes carry the chronicle of Colonial America from the year 1690 to 1740. Part one treats of the first two Intercolonial Wars, and part two deals with the period of peace that existed until the beginning of the third Intercolonial War. The work is principally a political history of the times with secondary stress on the economic aspects. Only in a passing way does it concern itself with the mode of life in the Colonies. As one continues to read, one is impressed with the importance of Professor Osgood's contribution. There was, first of all, the staggering difficulty with source-material. This is voluminous and scattered; but, as is noted in the Preface, "much more than one-half of it still exists only in manuscript," a just complaint which other research workers in American history have also made. In addition, the period studied by Professor Osgood is more or less the "dark

ages" of America. But the greatest difficulty arose from the nature of the subject. In the Colonies there was sufficient unity to give them almost a national character, but there was likewise a wide diversity that constituted each Colony a national unit in itself. These communities differed in origins, in religion and spirit, in laws; but they were all affected by the imperial policies of Great Britain and France. Professor Osgood has succeeded in doing justice to all these diverse elements. While it might be possible to quarrel with viewpoints and to complain of the proportionate treatments of the topics, it must be conceded that the author has in general shown fine discrimination and sound scholarship.

A. T. P.

The Faith of a Liberal. By NICHOLAS MURRAY BUTLER. New York: Charles Scribner's Sons. \$2.50.

The author of this volume, Dr. Nicholas Murray Butler, President of Columbia University, has done a good work in allocating to this book some of his more important speeches delivered these last few years. As he thinks clearly and expresses himself lucidly, there is no fear of misunderstanding his meaning. In the very preface of the volume he sets down an important truth which the American people are strangely forgetting to their own detriment:

The Liberal understands that the government is the people's instrument and not the people's master; that it is to serve the people and not to command them; that it is to be kept always in subordinate place and never allowed to raise its head in imperial style.

Strange to say, Americans who fought the great fight against autocracy have themselves allowed the instrument of government to be seized by well-intentioned, incapable people, with the consequence that autocracy in a new form is being slowly fastened upon us. Apropos of this Dr. Butler says:

The passion for law-making, which has for some time past prevailed in the United States, is itself a flat denial of Liberalism and its repudiation. The complexity and the inconsequence of the vast majority of our statutes, whether federal or State, are no worse than their titles. They should never have been enacted at all. Only now and then does one of these statutes really serve any good public purpose, and an increasing number of them are unenforced and unenforceable. They represent legislation in a state of nervous prostration.

This is excellently said, and sad to say, it is absolutely true. Dr. Butler's trenchant language may offend "reformers," but he speaks with the courage of conviction. The whole book should be carefully read by all who are anxious about the strange tendency that has developed in these last few years. Especially good are the chapters "Prohibition as a Moral Issue," "Truth and Illusion as to Education," and "The New American Revolution." J. F.

American Economic History. By HAROLD UNDERWOOD FAULKNER. New York: Harper and Brother.

The student of American History who contents himself with only a perfunctory knowledge of the economic factors in the record of our country, lacks a necessary background for appreciating the American history as a whole. For few nations have been so dominated by such economic factors. The Atlantic seaboard was colonized to furnish raw material for the mother country and to be the market for her manufactures. We are great among the peoples of the world because we have had tremendous natural resources, and, untrammelled by traditions of an older world, we have developed these resources almost fantastically. Today we are the creditor nation of the world, a fact implying many difficult problems. In a good sized volume, Mr. Faulkner presents a complete account of the economic part of American History. A quarter of the book deals with the Colonial Period. The natural resources of the country are explained, the agriculture, manufacturing, and commerce of the seaboard settlements are treated. Another quarter authoritatively discusses the economic influences that bore upon the Revolution and the making of the Constitution.

Besides, the author in this part deals with the agricultural side of

the great Western advance, the effects of the industrial revolution on manufactures, and the beginnings of transportation on canals and railroads. The social background is not forgotten. The last half is devoted to industrial expansion and economic development from the Civil War until the present day. There are some fine chapters in this section. Among the most informing are those dealing with internal transportation, finance, world trade, and imperialism. These last chapters afford a thorough review of our present economic position and of our future prospects in manufacturing, foreign trade, and labor relations. The objective viewpoint of the author is one of the outstanding qualities of the book. There is no vaunting of our accomplishments, no partisanship, but a careful, sober presentation of past facts and future possibilities.

M. P. H.

Conversations on Contemporary Drama. By CLAYTON HAMILTON. New York: The Macmillan Co. \$2.00.

In his preface, Mr. Hamilton is at pains to draw a sharp distinction between the qualities of the written article and those of the spoken lecture. He insists that the contents of this book be judged by the standards of the lecture form, that is, as more intimate and less compact. Despite his efforts to belittle his book, however, it is to be highly commended. It consists of nine very readable and very instructive lectures. Two of these are acute analyses, one of contemporary drama in general and the other of the American stage at the present time. The seven other lectures are well balanced appreciations of individual dramatists. Mr. Hamilton confesses an honest admiration for Edmond Rostand, and especially for "Cyrano de Bergerac." He finds that Shaw "writes plays with the intellect" while Barrie "writes plays with his emotions and with no display of intelligence whatsoever." Nevertheless, he much prefers Barrie to Shaw. Pinero, he states, writes with both the intellect and the emotions, and deserves a greater appreciation than he is now receiving. Galsworthy is summed up as a master novelist, but an indifferent playwright, and the same judgment is passed on Pirandello. Maeterlinck "is trying to teach people to contemplate the reality of life in the abstract." As to Eugene O'Neill, Mr. Hamilton is of two minds; he is "still in the process of growing up as a dramatist," "his work is unique in the American drama," and his achievement has to some extent been over-estimated. These lectures make pleasant reading and give a splendid survey of recent dramatic writers and movements.

F. X. T.

Dynamic Psychology. By DOM THOMAS V. MOORE, PH.D., M.D. Philadelphia: J. B. Lippincott Company.

Some one has said that the most interesting study of man is man himself. Certainly since the experimental method has been applied to man's conscious life the study of man himself has become increasingly fascinating and absorbing. The practical fruit of such study has become more and more evident with the widespread application of its acquired principles. Much that is unsound and undemonstrated has been foisted upon unsuspecting minds in the name of experimental psychology. It is especially pleasing, then, to bid a hearty welcome to a book on the subject by a Catholic doctor. Not all will agree with all the conclusions of Dr. Moore. Some of what he says is so technical as to be quite unintelligible to the lay mind. Apart from this there is a vast amount of information which ought to prove invaluable to the priest, doctor, and teacher. The doctor who believes in soul as well as body will find the way open to the cure of many maladies that cannot be accounted for by the principles of sheer materialism. The teacher who believes that man is more important than his education and that formation of character is more important than information will find much to aid him in the character formation of his pupil. The fourth part dealing with the "driving forces of human nature and their adjustment" will prove of distinct advantage to priest and teacher alike. Those

who wish to estimate the value of the psycho-analytical systems of Freud, Jung, and Adler will find a careful discussion of them in part five. Although Dr. Moore has treated his theme of "Dynamic Psychology" with the restraint and critical analysis of a scientist his work will still be found of absorbing interest.

I. W. C.

BOOKS AND AUTHORS

The Best Poetry.—In the second issue of his anthology, "The Best Poems of 1924," (Small, Maynard. \$2.00), L. A. G. Strong achieves a better collection than he did in his volume of last year. The editor makes his harvest from both British and American poets, and expresses the hope of including in subsequent volumes the best from all English-speaking sources. Some hundred or more poets are represented in the volume, most of them with a single piece. And since modern poetry is in such an amorphous condition, the selections represent multitudinous forms and most diverse subject matter. Moreover, since tastes differ so radically, the anthology presents the reader with poems which he really likes and with others which he heartily detests. In all of the poems there is undoubted vigor and vitality; there is, besides, a closeness to modern life and conditions that is essential for good contemporary verse.—Inevitably, perhaps, one considers "The New Spoon River" (Boni and Liveright. \$2.50), by Edgar Lee Masters, not as a volume to be judged in itself, but as one to be compared with the tremendously famous "Spoon River Anthology." This new collection of epitaphs has the same spirit and the same qualities as the original volume; but somehow, it lacks the piquancy and the distinctiveness of the first collection. Truly, Mr. Masters is out of tune with the world; it may be that the world is not in harmony with him. He reviles democracy, as it is in this country, and he bitterly denounces American institutions. But he strikes, with power and right, at many of the hypocrisies of life, the futile ambitions, the passions, and the decadence. Many of his own beliefs, however, are as reprehensible as the principles he assails, and he does not, plainly, understand the words and teaching of Jesus. From the viewpoint of expression, the new anthology reopens the much discussed question of whether or not Mr. Masters writes poetry.—Mark Van Doren in "Spring Thunder" (Seltzer. \$1.50), shows that he has a fine sensitiveness to the things of nature. He is the poet of the wordless beast, the crow, the mare, the cat, and of voiceless things, the blue glass, the grain of wheat, and the landscape. There is a pictorial element in his verse that is based on the sharpest observation. And there is an expressionistic quality that makes the reader seek for a hidden meaning under the obvious statement. The verse itself is well constructed and belongs to the moderate modern school.

Literary Reckonings.—One reads "Changing Ireland. Studies in the Literary Background of the Irish Free State" (Harvard Press. \$2.50), by Norreys Jephson O'Connor, with growing irritation. The title of the book attracts attention, since Irish literature is daily growing in bulk and importance. The first few essays, while not exceptional, are interesting. But the remainder of the volume is of little worth. The concluding portions consist of quite ordinary reviews of unimportant books; the earlier parts are loosely connected articles with no sequence and not much intrinsic worth. There is endless repetition of pet ideas on a few writers; there is no mention of many of the most important Irish authors. The author's perception of poetic values is not keen and his appraisal of literary movements is quite shallow. The only value in the book is that of the numerous quotations.—Dorothy Brewster and Angus Burrell, the authors, or, as they prefer to call themselves playfully, the navigators of "Dead Reckonings in Fiction" (Longmans. \$2.25), dispense with such helps as literary compass and sextant. They trust to "dead reckoning" on the sea of literary

criticism. As might be expected, they drift hopelessly and never reach the "harbor"; but they think they have made a port. The book cannot be called criticism; by a misuse of the term, it might be called appreciation. The authors write with enthusiasm of Henry James and Anatole France, of Chekhov, Mansfield, Conrad and Dostoevsky, and of May Sinclair and D. H. Lawrence. The basis of these appreciations is Aiken's bizarre "escape theory" of literature. The critic of a novel must ask himself, without smiling, "does it create the illusion that enables us to escape? and does it intensify our capacity for more sensitive experience?" If the book does this, the critic may know that the book is good. Such literary criticism must be very advanced, for it applies psychoanalysis. The authors are extremely modest; they devote the greater bulk of their volume to a bare summary of a dozen novels, and when they do comment on their authors, they quote abundantly from living prophets.

Broadcasting.—There has been a considerable fuss recently over the announcement that the Paulist Fathers intend to install a broadcasting plant at their New York house. With the February issue of the *Catholic World* as a reminder it might strike some old-fashioned folks as appropriate to recall to the supposedly sophisticated present generation that the good Paulists, for nearly three quarters of a century, from this very spot, and with the *Catholic World*, have been broadcasting every month one of the most attractive, admirable and educational programs offered by any publication in the English language. Those Catholics who have failed to "tune in and listen" simply lost so many golden opportunities. Notable in the February number are Father Gillis' article on "Voltaire"; "Women in Classics and Contemporaries," by Anna McClure Sholl; "Ibáñez and the Catholic Church" by H. B. L. Hughes; "Some non-Catholic Books on Mysticism" by George D. Meadows; "The Drama," by E. Van R. Wyatt.

Fiction.—George Gibbs, in "The Love of Monsieur" (Appleton. \$2.00), plays on a romantic note that, as Sabatini has shown, is still welcome to modern ears. Indeed, there is a Sabatini echo running through this story of love and adventure. Duels and narrow escapes on land and sea, conspiracy, love and sacrifice combine in these pages to evolve into a readable story. Mornay, the gentleman adventurer, and Mistress Barbara Clerke are the central characters in a plot where many characters enter, all of them as different as they are attractive.

The Court of George III and Queen Charlotte forms the background for the story of "Princess Amelia" (Duffield. \$2.00), by Carola Oman. It is a well-written novel, but not at all modern either in content or in style; it is admirable as a picture of those other days when royalty meant much. The author has drawn three very exceptional characters in the Princess, Lady Georgiana, her lady-in-waiting, and General FitzRoy.

Miss Joan Bellamy, the central figure in "The Bellamy Case" (Dodd, Mead. \$2.00), by James Hay, Jr., ambitioning State senator, finds herself in the clutches of a blackmailer, the political manager of her opponent. He is found dead, apparently murdered; suspicion falls on Joan. She appeals to Hastings, a perfect crime-ferret. As he gradually removes the shadow from her fair name, several situations develop which though they strain the probabilities attract by their novelty. The dialogue is clever beyond the average and the moral tone is high.

A dramatic and realistic portrayal of what was done and said in Berlin during the closing days of the World War is contained in "The Ninth of November" (McBride. \$2.50), translated from the German of Bernhard Kerner. The novel is ephemeral neither in content nor in treatment; analyzing, as it does, the causes of national disaster, it may be read with profit both by those who rule and those who are ruled.

Economics

The Capitalist System

MUCH is written about the capitalist system. The ordinary citizen is constantly talking about its iniquities. Radical cartoons depict the system as a disgustingly overfed, bloated individual in evening clothes and silk hat, surrounded by dollar signs and money bags. He is deriving great glee from standing on the chest of another individual, puny and helpless, who represents labor and the poor. The stout individual is generally shown in the act of taking the other individual's last dollar.

It might be helpful to describe, a little more definitely, that stout, wicked person's origin, habitat, diet and idiosyncrasies, including his delight in standing on the workman's chest.

There are three persons necessary for the successful operation of a business. First, there is the man of enterprise who conducts the industry; second, the workman who supplies the necessary mental and manual labor to perform the routine work of the business; and third, the capitalist who supplies the physical means of production. In this paper we discuss the capitalist, with the welfare of the laborer in view. We do not discuss at all the just rights of that master man of enterprise who conceives the idea of a successful and necessary industry, and promotes and establishes it.

Before an industry is established, a market for its output must be reasonably assured. There must be prospective consumers. The worker is both producer and consumer. Looking at his position one way, we say that his wages must be high enough to buy the necessities of life; looking another way, we say that the price of the necessities of life must be low enough to be within the purchasing power of his wages. In other words he must get a living wage. Admittedly it is an outrage to take a workman's labor for a whole day and not give him enough to live through that day. But even to give him sufficient for the day would not be a fair wage. He must be able to support his family in decency. He must have funds for the ordinary course of human existence, such as births, deaths, accidents, sickness and old age. He and his family must be able to live as human beings should. To do so he must receive a living wage, a fair wage. Production must be charged with a living wage, or otherwise human nature and society will be debased and industrial peace will be impossible.

The cost of the necessities of life should not be more than the cost of every necessary service from production to consumption. Every unnecessary middleman and adulterator is merely laying tribute on the people, and he should be as roughly treated as were the Barbary States. Again, when a railroad buys new freight locomotives, the cost of those locomotives is as much a tax upon the people as is the present income tax, and we are vitally interested as to how much the capitalists charge for financing the purchase.

Capitalists can be divided into two classes; first, the numerous individuals who have their own money to invest

in small and large amounts, and second, the individuals who have established organizations to gather those innumerable small and large amounts into large reservoirs of capital. The first class of capitalists are the real investors. The second class are popularly known as the bankers, investment houses, Wall Street, and so on. Hereinafter we will refer to this second class as the bankers.

The creation, control and disposition of these reservoirs of capital are matters of grave public concern for safeguarding the investor, protecting the workman, and for the general well being of society. The fact that the bankers, controlling these accumulations of capital, have a wide choice for investment is one of the reasons why they have such power over industry. In order to interest the bankers the proposition must be made attractive. Money is worth all that can be gotten for it. Books are audited and properties appraised. The bankers take the commissions and options on future issues of securities; the bondholders take the mortgages on the industry; and the stockholders take the stock making them equitable owners of everything over expenses. The bankers, bondholders and stockholders are given representation on the board of directors. The workers are never considered except as they might be troublesome. The lower the expenses the greater the profit to the investors. Labor is an expense.

These reservoirs of capital, if honestly administered, are disposed of by investing in the securities of various enterprises, making loans against security, establishing bank reserves, etc. These reservoirs of capital are the foundation of our entire credit system, and can be coordinated so as to supply funds to any part of the country where financial weakness is threatened. Capital is constantly consumed to create new capital. If an industry does not create more capital than it consumes that industry must soon fail. If an industry creates more capital than it consumes, the excess is distributed among its stockholders and bondholders, and again, in part, attracted back into the system. The capital consumed is distributed for such things as equipment, supplies, land, rent, taxes, labor, etc., according to the nature of the business. If the persons to whom the capital consumed is distributed realize a profit in the transaction, part of that profit finds its way back into the system.

Of course if the laborer does not receive an adequate wage he can never hope to save for investment in the system. As a consequence the system will be always alien to him; he will view it only as an organization controlling his labor, but never permitting him to obtain any economic security. He will hate the system. And urged on by every law of his being to preserve himself and his family, and outraged by the unjust control and distribution of the country's wealth, he will never cease his efforts to break the system either by law or by force.

In the next paper we will discuss the main objections to the present capitalist system, its chief supports and its hold on society as now constituted.

ROBERT E. SHORTALL

Education

Growth of the Testing Movement

"STANDARDIZED tests are helpful," writes W. S. Monroe (in "Measuring the Results of Teaching," p. 20) "in another way to the teacher, particularly the rural teacher who must work isolated for the most part from other teachers." And he develops his point:

The standards of such tests are definite objective aims stated in a way that both teacher and pupil can understand. The value of a definite standard can hardly be overestimated. As we shall show later, it furnishes a strong motive. It also guides one's efforts. It makes possible economy of time by limiting training. The use of standardized tests directs attention to the results which are to be attained. Too often attention has been focused upon the method being used rather than upon the results. A third advantage is due to the fact that the patrons of the school are interested in definite statements of results, particularly when those results can be compared with recognized standards. Many objections to a teacher or a school have been answered by the accurate measurement of results.

Among some of the widely used standardized tests and measurements may be mentioned: Courtis Silent Reading Test, No. 2; Monroe's Standardized Silent Reading Test; Thorndike's Visual Vocabulary Test; Cleveland-Survey Arithmetic Test; Monroe's Diagnostic Tests in Arithmetic; Courtis Standard Research Test in Arithmetic, Series B; Ayres Spelling Scale, Freeman's Handwriting Scale, Charter's Diagnostic Language Test, Hahn-Lackey Geography Scale; Harlan's History Test.

To the great cause of perfecting such a standardization in educational measures, hundreds, and during the past decade particularly, thousands of men and women have devoted their energies and persevering toil. The patient study, the painstaking investigations, the keen analysis, the years of unremitting labor and ripe experience of so many talented workers have not been barren of results. A body of standardized educational tests, scales, and measurements have already been produced. More are being constantly devised and the present ones are being further refined and improved.

Concerning the significance of this contribution, Charles H. Judd, ("Introduction to the Scientific Study of Education," p. 214), one of the most prominent of the scientific students of education, wrote in 1918:

The effort to lay down by investigation satisfactory standards of school work is one of the most productive lines of educational inquiry which has ever been instituted. Like all great movements, this movement of standardization has been misunderstood and opposed, but it is steadily gaining ground and promises to be the largest contribution of this generation to education.

Yet this great movement so rich in present accomplishments, and in the promise of even greater fruitfulness, has had to win its way in the face of an opposition which almost smothered it at its very birth. Leonard P. Ayres, ("Making Education Definite" Bulletin No. 11, Indiana University, Vol. XIII, pp. 85-86, October, 1915), himself a national figure in educational science, thus vividly describes the origin and striking progress of the movement to measure educational products.

Eighteen years ago the school superintendents of America, assembled in convention in Indianapolis, discussed the problems then foremost in educational thought and action. At that meeting a distinguished educator [J. M. Rice], the pioneer and pathfinder among the scientific students of education in America, brought up for discussion the results of his investigations of spelling among the children in the school systems of nineteen cities. These results showed that, taken all in all, the children who spent forty minutes a day for eight years in studying spelling did not spell any better than the children in the schools of other cities where they devoted only ten minutes per day to the study.

The presentation of these data threw that assemblage into consternation, dismay, and indignant protest. But the resulting storm of vigorously voiced opposition was directed not against the methods and results of the investigation, but against the investigator who had pretended to measure the results of teaching spelling by testing the ability of children to spell.

In terms of scathing denunciation, the educators there present, and the pedagogical experts, who reported the deliberations of the meeting in the educational press, characterized as silly, dangerous and from every viewpoint reprehensible, the attempt to test the efficiency of the teacher by finding out what the pupils could do. With striking unanimity they voiced the conviction that any attempt to evaluate the teaching of spelling in terms of the ability of the pupils to spell was essentially impossible and based on a profound misconception of the function of education.

Last month in the city of Cincinnati, that same association of school superintendents, again assembled in convention, devoted fifty-seven addresses and discussions to tests and measurement of educational efficiency. The basal proposition underlying this entire mass of discussion was that the effectiveness of the school, the methods, and the teachers must be measured in terms of the results secured. (Bulletin No. 11, Indiana University, Vol. XIII, p. 85, October, 1915.)

The test movement had passed through the stage of pioneering experimentation in the eyes of these educators and had demonstrated their practical efficacy in the schools. The standardized test was no longer a theory; it had become *un fait accompli*. JOHN H. O'BRIEN.

Note and Comment

Educational Progress in Indiana

CALLLED by the State Superintendent of Education, a conference on "Week Day Religious Education for the Children of the Public Schools," was held in Indianapolis, on January 13, and attended by more than 200 educators and clergymen from all over Indiana. The most important address of the many made was that on "The Relation of Religious Training to Education," by the Rev. John Cavanaugh, C.S.C. Following this, the Indianapolis Catholic notes:

A remarkable incident of the day occurred at the noon luncheon, when Professor O. D. Foster of Chicago, National Secretary of the Church Board of Education, in the course of his address referred to the morning talk of Father Cavanaugh, and said:

"I was impressed this morning with the reference of the eloquent speaker from Notre Dame to the importance of the religious atmosphere in the school. I, myself, sent my two daughters to school at a Catholic institution, St. Xavier's Academy, Chicago, because I knew, from my own knowledge that they could not get anywhere else that reverence for God and that refinement which they received in that institution. Both of them graduated from that

Academy and I am here as a Protestant to say that I am glad they did."

The conference in concluding its sessions voted to support a bill pending in the legislature that provides for the release from school of children for two hours a week for religious instruction.

A Thousand Years of Croatian Catholicism

ONE of the most eloquent ecclesiastical documents of recent times is the Apostolic Letter of the Bishops of Croatia written on the occasion of the Jubilee Year and the One-Thousandth Anniversary of the establishment of their State. Filled with the glow of patriotic fire in the midst of the persecutions inflicted by the Serbs, they recall the past history and services of their nation and picture them in glowing words:

During the years of our national existence we have often been tempest-tossed. The heavens were often dark and dreary and our soil was often drenched in blood. Our enemies were many on all sides. We have frequently been troubled by the Venetians and Mongols, while against the onslaught of the Saracens our forefathers suffered, bled and died to defend the Cross. Often we faced the danger of being destroyed entirely as a nation, but still the Croatian people are living to this day full of life and youthful vigor, wearing upon their foreheads the garland upon which is written in letters of gold, "Defenders of Europe," proud to tell the world that a foreign flag has never waved above the ramparts of its capital city, Zagreb. Even to this day the people of Tomislav (such was the name of the first king) speak the rich Croatian language and sing the sweet melodious folk and national songs of old Croatia. History tells us that great, vast and mighty empires have risen, prospered and flourished only to wither and fall and live in the pages of history alone, but the small and modest kingdom of Croatia stands today, worried indeed by many troubles and suffering much from the oppression of their present oppressors, the Serbs, yet full of hope for a happy and prosperous future.

Passages like this abound in the letter. With the same fervor the Bishops write of the glorious history of the Catholic faith of their people:

Since the birth of our nation Catholicism has been its constant companion. In time of trouble faith was its only consolation, as it is its only hope at the present time. Catholic faith has been the source and strength of our happiness and of our joy. Our nation grew up by the side of Catholicism. This it was that gave us our history. It has given all the good and great things that we now possess. It ennobled our souls and stamped upon us our individuality, it brought us to culture and science, it raised us from pools of blood and healed our wounds, and with its sound morality it has been a balm for the careworn hearts of our fathers. It has been, too, a kind and gentle mother to our nation, for when our ancestors were troubled and disconsolate religion taught them how to see the stars and not the clouds. Beneath the wings of the Catholic Church our school was born. From the monasteries came forth science and song, while our secular priests kept alive the national consciousness. The Faith has been a great inspiration to our art which today adorns the land. All our life and all our culture bear the marks of Christianity. It is a culture of faith. This mark is indelibly written on the pages of our history. To deny the fact we must deny the history of Croatia. Catholics and Catholic faith have made Croatia what it is.

The document, translated into English for the *Daily*

American Tribune, concludes with an exhortation to a prayer of faith that Christ, the King and Lord of their fathers, may grant the Croatians to celebrate another glorious anniversary a thousand years hence: "They will live to celebrate it as staunch and strong Catholics, with God in their hearts and His Holy Name upon their lips." So be it!

Austrian Nuns of the Perpetual Adoration

THE condition of the nuns in certain Austrian convents, even at the present time, may be judged from a passage quoted here. It is taken from a letter written by the Superioress of the Sisters of the Perpetual Adoration at Innsbruck. There are fifty-five nuns in the convent and the Superioress says:

In consequence of continued undernourishment almost half of the nuns are sick with a painful malady affecting the bones, paralyzing the feet and cramping the back. In recent days it is developing into tuberculosis even in the case of the younger Sisters. The only possible cure, according to the doctor, is very nourishing food: meat, eggs and cheese. But to buy such good things is impossible for me, since the necessary money for purchasing even needed bread and flour is wanting. All the prices are again intolerably high.

Another problem is the purchase of the candles required for the Blessed Sacrament, which is continually exposed and adored, night and day, in this convent. Wonderful in a world of sin are these sacrificial lives.

Doing Justice to Camoens

CATHOLICS in the United States have allowed the fourth centenary of the birth of the great Portuguese Catholic poet, Camoens, to pass by almost unnoticed, comments the *Press Bulletin* issued by the Central Bureau of the Central Verein, while it was left for a more or less radical firm to offer American readers a well-written booklet under the title "Camoens: Central Figure in Portuguese Literature (1524-1580)," the work of an author who signs himself Isaac Goldberg! The *Bulletin* at the same time points to a mass of excellent English literature that has appeared upon this subject in recent years. Of Camoens' masterpiece it writes:

It has been said that "The Lusiads" is the coat-of-arms of Portugal, emblazoned in poetry. The epic is built up around the great achievements of Vasco da Gama, always with the intention of proving the importance of the discovery of India for the safety of Europe through the weakening of the power of Mohammedanism. The poet was thus dominated by the ideal, to which Henry the Navigator, King of Portugal, had given voice in 1430, when he informed the Pope that the main object of all of his undertakings was the greater glory of God and the spreading of the dominion of Christ. Even Mr. Goldberg admits that these ideals kindled the fire of Camoens' inspiration. "If we are looking for heroes in the epic," he writes, "the great hero is not so much Vasco da Gama as Portugal herself, for whom Camoens' da Gama proves as much the spokesman as the warrior. And it is the Portugal of Camoens, an empire under Christ." Before all, he longed for a Europe, united against the menacing East, and, what

is of special interest to Catholics today, he berates those who would break up that unity, founded in Christ and His Church. Remembering the Reformation, then in swing in Germany and England, he blames the former for

Not fighting 'gainst the mighty Moslem folk,
But shaking off our Mother Church's yoke,

while the Englishman is accused of living for sport "among his northern snows."

It is well possible that the great misfortune which befell his country, when the Portuguese army was routed by the Moslems and the king slain, while shortly after the Spaniards under Alva conquered the country, should have made of him, as it is said, a heart-broken man. He was what we would call, in our days, a patriotic man, in spite of having been ill-treated by king and country. In fact, both his life and his great epic might well be used to demonstrate what great love a Catholic will hold for his nation. So impressive is the poet's devotion to the glory of his country that Mr. Goldberg says: "His Portugal becomes the fatherland of every man who loves a country."

Fifteen years after the death of Camoens, which occurred June 10, 1580, the following inscription was placed over his grave: "Here lies Luis de Camoens, the prince of poets of his time. He remained poor and destitute, and thus he died." Wilhelm Storck, his leading biographer, describes him as "the greatest epicist since Virgil," as well as "one of the greatest of all lyricists."

The Palestinian Situation

THAT a possible solution of the Palestinian problem is now finally in sight is the view recently expressed by Cardinal Bourne after revisiting the Holy Land. In 1919 he had found the situation decidedly menacing. As he sees it now there is no longer "the same unwise insistence on an untenable domination on the part of the Zionists." Of the English Mandate, "with its wise or unwise Balfour Declaration embodied in it," he says:

That Mandate, reasonably interpreted, reasonably applied, reasonably accepted, may contain within it, by patient application, the long-sought solution of the government of the Holy Land, so as to satisfy both the Palestinian population and the rightful claims of Christendom to the veneration of those sacred sites which Our Master chose for His birth, life, suffering, death and glorious resurrection.

There are many conditions placed in this statement, but he believes that the Arab population has learned to be patient and that the Administration is endeavoring to be just and fair. Naturally, with the celebration of the Holy Year special attention will be called to Palestine, and many pilgrims will wish to visit these hallowed sites. It is well, then, to hear this hopeful view of the situation.

The Argentine Child Labor Law

ARENTINE has passed an interesting child labor law. The minimum age for employment in any industrial or commercial establishment is now 14 years. Account is taken also of children under 18 years. They are not to be employed more than 6 hours a day and more than 36 hours a week. Night work and employment in certain dangerous occupations are prohibited for boys

under 18 years of age and women of all ages. The law thus allows for a gradual preparation for life's tasks. For children under 14 years some work at home may evidently be allowed, but it is interdicted in industrial and commercial establishments, after that it is permitted in these places, but for a shorter period of hours than in the case of the mature man and not without special precautions, until at the age of 18 years the youth is supposed to be fully able to shoulder the world's burden.

The Pittsburgh Movement for Vocations

ONE of the most interesting and instructive spiritual movements carried on in our country today is doubtless the work for the development and safeguarding of vocations systematically undertaken in the Pittsburgh diocese. The previous educational campaign, to which the attention of our readers was called at the time, ended in a total subscription of \$6,000,000, a financial success equaled only once before in the annals of diocesan Catholic activity in the United States. But vocations are even more necessary than money to carry on our Catholic institutions. The religious promotion of these was not overlooked in Pittsburgh. It is a Divine work with which man can and must cooperate, and nothing is here left undone in the Pittsburgh diocese. Here is a complete statement of this work for vocations as described in the report of the diocesan superintendent of parish schools:

It is the common experience of all priests that thousands of invitations to the Religious life go unanswered. In some few cases they are deliberately resisted; in the vast majority of instances they are lost for want of guidance and encouragement. The Pittsburgh Movement for Vocations was simply a practical and an intensive method of preaching vocations to the children of the upper grades and the high schools.

It was preceded by a month of prayer during May. Each day, in every classroom, before the shrine of the Blessed Mother, a prayer was recited and a petition was addressed for light to know God's will. On the Sunday preceding Pentecost a sermon on vocations was preached at every Mass in all the churches of the diocese. Some hundred priests were then selected and appointed by the Bishop to visit the schools and to speak to the children on the subject of vocation to the priesthood, the sisterhood, the brotherhood. The children who were interested received cards in the form of a letter addressed to the Bishop, asking him to pray for them and requesting his guidance. These cards—there were some 9,000 of them—were returned to the Chancery where they were collected and placed on file. From time to time, it is the intention to send to those children leaflets, pamphlets, booklets, etc., which will stimulate their interest in the subject of their vocation and assist them to follow the dictates of the Holy Spirit. It is hoped to make this movement a regular part of the school work and to enlarge its scope. Results so far have been most encouraging. Various communities have received an increased number of postulants; aspirant classes have been inaugurated in most of the Mother Houses, and it is believed that this practical form of cooperation with God's will will go far in supplying the demands of our schools for more Religious teachers.

It will of course supply not merely the schools, but all the Catholic institutions with the laborers necessary to carry on God's work most effectively.